

# The Herald of the Star.

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As The Herald of The Star proposes to include articles from many different sources on topics of widely varied interest, it is clearly understood that the writing of such an article for the "Herald" in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine, or the Order of The Star in the East, may stand.





# IN THE STARLIGHT

BY G. S. ARUNDALE.

LETTERS still come in touching the question of preparation among the poor for the coming of the World-Teacher. A teacher in one of the London County Council elementary schools suggests that the best way of reaching the poorer members of our brotherhood is by word of mouth rather than through pamphlets or other forms of literary propaganda. "I would suggest," he writes, "that meetings be held in various districts in schools or such places. The people living in the districts to be invited by a visitor calling at their homes and leaving a card, and after having a quiet talk to them on the matter, asking them to come to the meeting." I think much might be done along these lines, but the meetings would have to be in charge of some one well acquainted with the outlook of the audience. Organising Secretaries should take up the consideration of the question, and put themselves into correspondence with such members of the Order as understand this particular line of work.

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I cannot help feeling that members of the Order realise far too little the urgent need of making their service practical and connecting it with their belief in the coming of the great World-Teacher. I often hear members of the Order complain either that the Order is not conducted with the vigour they had anticipated, or that less attention is being paid to it by the leaders of the movement than was the case, say, a year ago; or that it needs to be pushed along lines other than those along which it is at

present directed. I have hard work to control the impulse to turn upon such objectors to ask them whether they are themselves satisfied with all that they themselves do. It is no doubt true that the Order is far from being as well managed as it might be; but I regard the success of the Order as largely dependent upon the individual work done by each member according to his capacity and opportunity. I do not think that it is at all the duty of the leaders to do more officially than to make as many opportunities as they can for as many people as possible to join the Order's ranks, so that as many as possible may be brought into touch with the source from which our movement derives its strength. Apart from that, members must learn to use in their own way, the new force that comes to them through membership and in the various activities which they already have in hand. No doubt, a wider co-operation with those around them should be a result of their membership, but this partly depends upon others. What each member can do is to show what his membership has meant to him, and for this he needs no guidance from the leaders, or any assistance outside his own will and determination. As each one of us intensifies his own life, the whole Order will gain vitality, and much will be done by the Order as a whole as a result of the deeper sense of unity which members will experience. In the meantime, each of us must try to live a more useful life in our accustomed surroundings, and it is only if we are not trying to do this that we shall

make manifest our own failure by trying to shift the responsibility on to the shoulders of others.

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The leaders of the movement, whoever they may be, have no business to complain that members do not show the enthusiasm they look for unless they are conscious of no lack of effort themselves. Similarly, individual members will find that if they employ all the energy they possess in doing all they can for themselves, there will remain no energy with which to hurl invectives against those whom they criticise for faults which are largely reflected from their own imperfections. I do not deny for a moment that the leaders have certain very responsible duties, but as far as I know the leaders myself, I have not come across any desire to shirk the responsibility, but only a feeling of unworthiness of the privileges imposed upon them. This feeling is doubtless a hindrance to good work, but it is not a crime, and, considering the nature of the work in which we are engaged, it is, perhaps, an inevitable condition. At all events, the leaders may be given credit for average conscientiousness, and members would do well to help the officers by doing all they can of their own initiative and along their own individual lines. Probably the Great Teacher desires that many lines of activity shall be developed, and in the individual enthusiasm of single members lies the best means of ensuring that many lines of work shall receive due attention. The Order of the Star in the East has no official attitude towards the great problems of the day, and its members may well be divided into opposing camps on burning issues, but the work is being done if each member strives with the "fear of the Lord" in his heart; for opposing forces can only be reconciled and joined for a common purpose if those controlling them look to a common source of inspiration, and work in a spirit of service and sacrifice.

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Personally speaking, I cannot help regarding as unutterably childish the way in which our British newspapers use abusive adjectives against the particular form of

work to which they may be officially opposed. It is degrading to read, day by day, how every one is a traitor to the Empire save those who think in the special way hallmarked with approval by the powers that sit in the seats of those who see-only-the-one-side-of-any-question. Take, for example, the question of Irish Home Rule. Nothing is more amusing than to read—one after the other—a Radical and a Conservative newspaper. Of course, it is all horribly undignified and obviously foolish, and one would like to make a clean sweep of the editors of all the newspapers, and of all the party politicians, so as to be able to breathe an atmosphere impregnated with bigness and the spirit of self-sacrifice. But I suppose some great catastrophe must open our eyes to the way in which we manage the affairs of an Empire, and until the catastrophe comes we shall be expected to read columns on the iniquities of A or B, according as to whether we find it convenient to be followers of B or A.

If the wish be not irreverent, I may express my fervent hope—a hope which I know is shared by many—that the great World-Teacher will show us a way out of a condition of things which demonstrates clearly how much we have yet to learn.

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My present duties do not permit me to take any active part, one way or the other, in the matter of giving women the vote, and I do not think it is the business of the *Herald of the Star* to commit itself to any special policy, but my pen itches to express its owner's feelings of strong contempt for the eager way in which the Press, and certain members of the family, hurried to parade their detestation of Miss Mary Blomfield's action in begging the King to put a stop to the forcible feeding of women. No one can, I think, be more royalist in sympathies than myself—I am a royalist throughout; but I cannot honestly see any insult to His Majesty in Miss Blomfield's action. I do not know the lady personally, but I am prepared to believe that as she uttered the fateful words there may have been more reverence in her heart than in the hearts of the rest of her family, and of her critics.

Of course, it paid the newspapers to make much of the incident, and to distort its real significance, and no doubt the social position of the Blomfield family has been somewhat affected. But I wish I could congratulate Miss Blomfield as heartily upon the members of her family as I can congratulate the members of the family upon Miss Blomfield. Surely the Blomfields might have kept quiet, even if the newspapers could not.

I take the following from a journal called the *Student Movement*, the organ of the Student Christian Movement:—

“But now there is a new spirit of hope abroad, a new looking for the dawn. In this new temper of expectation men and women everywhere are drawing together in companies, in which they are sharing their hopes and their visions, purifying their purposes, deepening their determinations, finding and forming their practicable plans. Amongst them there are many to-day who have been thrown back anew by the dangerous and perplexing cross currents of social progress to seek the fulfilment of their hopes in prayer to God. Like the disciples on Easter Eve, they strive to retain or recover their baffled hopes of a Kingdom of God upon earth. Are not these all waiting for some clarion call to faith and fellowship? To some it has come already, and they are rejoicing in the discovery of a life of fellowship with the representatives of other classes, full of extraordinary satisfaction, encouragement, and illumination in their tasks of thought and action.

“Watching the spread of many such movements, I am sure that we are in the midst of a widespread manifestation of the Spirit of God in a fellowship of human service. And this fellowship is so deeply based in the divine qualities of compassion and love, so conscious of the presence of God, so free from the blemish of self-seeking, and so full of faith, that I see in it the sign and earnest of a great national visitation of the Spirit of God. We are going to witness a re-creation of the broken fellowship of national life, coming through the recreation

of fellowship between the representatives of groups and classes of people at present living and thinking apart; a fellowship rich enough to sustain its members in any hardship to which their impulse leads them whilst the new paths of social progress are being trodden out, wide and embracing enough to bring them all the necessary materials for the wise discerning of the times, devout and full enough of faith to carry all its members ultimately into the fellowship of the Church. May we not as a Movement become the apostles of this faith?”

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Temperamentally, I must confess to being an enthusiastic person, perhaps with some of the qualities, but certainly with many of the faults, from which people suffer who have yet to gain complete control over their enthusiasms so as to guide the force instead of being carried by it off their feet. The word “enthusiasm,” therefore, always attracts my wandering eye, and I was glad to see an article on the subject in the *New Statesman* of June 13th. I much admired the breeziness of style, and felt that the writer understood what enthusiasm really means, how it is a rapid road to wisdom by means of experience through innumerable mistakes. An enthusiast may always say that while he has perhaps done but little good, at least he has made plenty of mistakes, and those of us who believe in reincarnation know that those mistakes will be immensely valuable to him in future lives, however much apparent trouble they cause him in this. I think there is no tonic like the making of a mistake naturally and ingenuously. There is a certain number of mistakes which a man can make. On the path to perfection he cannot cram in more than a certain number, though no doubt he could make less than he does, and the more he makes now the less there will be to make later on. Put in this way, it looks as if our ambition should be to make as many mistakes as possible, but please remember that I have said that the mistake must be made naturally—that is, with the idea that it is no mistake at all—or at least with the hopeful hope that it is not, and with the cheerful

determination to smile under the consequences if it turns out a blunder.

I make a few quotations from the article in question, so as to tempt some of my readers to spend sixpence on the issue of June 13th, from which the extracts come.

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" Man cannot live by enthusiasm alone any more than he can live by economics alone. When to economics he adds enthusiasm, however, he becomes a creature whom rulers may resist only at their peril. That is why the opposition to the woman's movement has always seemed to us so short-sighted. Here you have economic forces marshalling the women into an army, and enthusiasm inspiring them to a crusade ; and the movement can now only be put down by the extermination of the entire female sex—a measure of so revolutionary a nature that it is practically hopeless to expect any modern government to adopt it.

" The murderer, no less than the saint, is a man liberated from commonness ; but

though he is artistically more interesting, we cannot help regarding him as socially less desirable than the most tepid-souled linendraper south of the Thames. Just as Spinoza was in Novalis's famous phrase, a ' God-intoxicated man,' we are inclined to believe it is possible to be a Devil-intoxicated man. The difficulty, of course, has always been to tell the one from the other. Respectable people are inclined to regard all intoxication as from the Devil, and men of religious enthusiasm are almost invariably held by the orthodox to be inspired by the Devil until their followers grow strong enough to build up a new orthodoxy of their own.

" But the human spirit is such, we believe, that without enthusiasm it cannot live. When there is nothing else left to be enthusiastic about, we shall be enthusiastically trying to get into communication with other planets. Meanwhile, we have plenty of more interesting things than that upon which to expend our enthusiasm."

## REINCARNATION. .

**L**ITTLE baby, at my breast,  
Nestle close and be at rest,  
Whisper how the angels taught thee,  
And what gifts the fairies brought thee.

Little baby, why so sad ?  
Life is merry, life is glad,  
Full of twinkling baby laughter,  
Life is love, and love hereafter.

Little babe with puckered face,  
In your features I can trace  
Stress of lives you lived before  
I nourished you at my heart's core.

Was there sorrow, was there strife,  
In that other far-off life ?  
Were you brave and were you true,  
Baby, dear, what did you do ?

You only blink with half-closed eyes  
And gaze on me with blank surprise,  
Wondering how your mother can  
Fail to know a Super-man.

## WHY WE BELIEVE IN THE COMING OF A WORLD-TEACHER.

*Lecture delivered in the Queen's Hall, June 18th, 1914.*

FRIENDS,—

I am speaking to-night on behalf of the Order of the Star in the East, an Order the members of which believe in the near coming of a World-Teacher. Now, these members belong to various religions. Not only is that the case, but also, in their profession of belief, there is no statement as to who is the Teacher whom they expect. No one is designated as the coming Teacher, and the statement of the acceptance of the belief merely says that we believe in the coming of a World-Teacher. No particular person, therefore, is designated, neither the Christ of the Christians, nor the Maitreya of the Buddhists, nor the Expected of the Musselmans, the last Imam; nor is any one special and particular accepted by all the members. All that they agree is that someone to whom the name of World-Teacher may be given is shortly to be looked for among men. Outside the Order of the Star in the East there are also large numbers of people who believe in the coming of some special Teacher. You have, of course, within the Christian Church, a considerable number of people who for many years have thought that the Second coming of the Christ, in the ordinary New Testament sense, is near at hand, and that belief has been promulgated for very many years—ever since about 1867 of the last century. So, also, among the Musselmans you find a large number of people who are looking for the coming of a great Prophet, and they, as a rule, would point to the last of those Teachers, the Imams, whom I have just mentioned; the last of them is now being expected, and very much of the excitement in Africa in relation to the Mahdi

has turned entirely on this Musselman belief that a great Teacher is to be looked for in the near future. Again, in Burma, at the present time, there is a Burmese priest who has been teaching the Buddhists of Burma that the Lord Maitreya will shortly come, and that they ought to prepare themselves for His coming by noble and pure living; and many thousands of Burmese Buddhists at the present time are following the teachings of that Priest. When they heard of our Order of the Star in the East they welcomed it with great enthusiasm. Though the particular words, "Star in the East," had no special significance for them, the moment they learnt that it meant the coming of a World-Teacher they showed very great delight, and said that they were themselves preparing for such a coming. From this, you will readily see that the Order as an Order cannot be said to put forward any special reasons for the belief, for the reasons would differ very largely according to the religious faith which any of the members happen to hold; and so, in putting forward the reasons that some of us consider to prove that a World-Teacher will soon appear amongst us, I am not in any way committing the whole of the Order of the Star to the acceptance of the particular reasons that I propose to lay before you. For among those members there are some very earnest Christian people who believe in the return of the Christ along the lines which are sketched in the New Testament. They are members of the Order because they believe in His coming, but they probably would not at all accept the reasons which I propose to lay before you. Their faith is founded on the New Testament, on

the promise that they find there that He will return, and some of them on calculations, with which many of you may be familiar, connected with the interpretation of certain prophecies in the Old and in the New Testaments which they consider show signs of being fulfilled at the present time. Taking it, then, in that way, I will ask you to understand that when I say "we believe," I am only speaking for a large group of people who hold the reasons that I am to lay before you, and who think that those reasons might well appeal in a rational way to any one who will look into them, showing them that there is a really defensible ground for such a belief at the present time, partly scientific, partly depending on the condition of society at the moment, and partly basing itself, also, on historical research and on the likeness of the conditions of the present day to those which in the past have accompanied, or, rather, have preceded, the coming of a great Teacher. And this historical view is connected with the founding of a new civilisation—a point of enormous importance, as bearing on the social conditions of the time, for I shall be showing you, in a few moments, that looking back in the history of our own race, the Aryan or Fifth Race, a World-Teacher has appeared time after time, and His appearance has been accompanied first with a new promulgation of ancient truths, which have been gradually moulded after His departure into a new form of religion ; and secondly, that it has always been followed by a new stage of civilisation, a new departure, largely moulded and coloured by the religion based upon His teachings, and then growing up on that foundation, and showing a type quite different from the civilisation it has superseded, showing out some special mark or characteristic, distinguishing it from other civilisations, and marking it out as a distinct stage in the progress of humanity.

Now, if I wanted at all—which I do not want to do to-night—to press specially on people who are looking to the reasons given in the New Testament for the return of the Christ, I should then be inclined to suggest to them that when "the end of the world" is spoken of in our translation, "the end of the age" is what really ought to stand as

the fair translation of the original Greek. It is not the world as a globe which is to be destroyed at the coming of the Christ, but merely that one particular age in the world's history is then to find its ending as the dominant age of the world, and within that, as it were, a new civilisation is gradually to unfold itself. And while the civilisation of our time may yet have to rise higher and to complete its work in the world, within that, side by side with it, and gradually advancing to the fore-front, later to dominate the world, it is possible to trace the growth of a new civilisation, having as foundation some special teaching, like that which had formed the centre of the teaching of the World-Teacher when He appeared on previous occasions.

Before, however, I take up that historical view, let me ask you to consider certain facts which cannot be challenged, certain facts which science is affirming as regards, on one side, the growth of a new human type, and on the other, great changes which are beginning to take place, and which will lead to a very considerable change in the configuration of the surface of the globe. Take, first, the question of a new type appearing. For the moment, I am only concerned to put to you the fact ; the significance of the fact, when we come to look back over past history, will clearly appear to you ; but, first, let me merely put the fact, apart from any question of argument or of deduction therefrom.

In America, at the present time, a new and quite distinct type of humanity is gradually arising, and this fact is borne witness to by the report of one of the leading ethnologists of America ; the report was printed in the papers issued by the Ethnological Bureau at Washington. He points out that into that great melting pot, as we might call it, of America, all European nations are pouring large numbers of their population. In that great Republic, with the mixture of all these European types, there is gradually growing up a new type, distinct from all of them, and this type is rapidly becoming more and more numerous, and may fairly be called the coming American type. Now, the special description of that was given in detail, with the ordinary measurements. It may suffice

for me to summarise to you the fact that the type is a very intellectual one, with broad forehead, the features very clearly chiselled, the chin very square, the mouth well formed and very firm, so that, speaking generally of the type, you have one of marked distinction, strongly intellectual, and also indicating great power of will. Those are the dominant characteristics, and one point which is peculiar with relation to this so-called American type, is that numbers of the Jews in America are losing their distinctive characteristics by inter-marriage, and families which were Jewish some generations ago are now taking on this dominant type of America. I only mention that in passing, because of its peculiarity. The Jewish race have kept their own idiosyncrasies through such storms of persecution, through so long a period of scattering, and yet we find that some of the Jewish families going over to America have lost their own type, just as though it were desired to incorporate that remarkable type—so inclined to sensitiveness and to genius, especially, lately, of the artistic type—to incorporate some of that blood into the coming American race. The one type which is practically left out of our fifth race in Europe is in America contributing something of its peculiarities to this newly developing human American type. That this type is developing is obvious to anyone who visits America at intervals of some years; but, of course, that kind of observation, the observation of the traveller, necessarily superficial, necessarily not going into details, generally judging from general aspects, that would hardly be a scientific argument to lay in any way before you. I had noticed it myself, the development of this type; but, then, on the other hand, you must remember that I was looking for such a type in America, because many years ago, in 1889, when *The Secret Doctrine* was first published, Madame Blavatsky had there stated that such a type would arise, and had pointed to America as the place where first children of such characteristics would be found. Naturally, then, having the profoundest respect for Madame Blavatsky's knowledge, and for her understanding of the principles underlying evolution, on my goings to America—and

I have been over there several times—I was looking for a type, and that must always discount the observations that I made; because, if you are in the habit of judging yourself carefully at all, you will be well aware that when you expect to find a thing, you are more likely to find it than if you are not expecting to discover it. So, while I noticed it, I recognised that I was looking for it, and that, under those conditions, I must to some extent diminish the force of the impression that was made upon me, and put some of it down to what is called the personal equation. I need not say, then, that when I came across the report of the Ethnological Bureau at Washington, I was exceedingly pleased to find that I had not been misleading myself by pre-possessions, and that I was justified in the observation that the type really was appearing, and was being recognised by American ethnologists. Not only is that so, but in the popular thought of America, as shown in the American press, you find that in the western part of America this fact of a new type developing is being recognised. It goes very largely under the name of the "Californian Girl." Looking at California, we see that a distinctive type, and a very beautiful type of womanhood, which is gradually developing itself, and it has characteristic marks, so far as one can judge from the pictures that one has seen; and, looking at those, you will find a type of womanhood fitted in every way to mate with the type of manhood to which I have been alluding: artistic—not frail, as some of the Eastern American women—healthy, although delicately formed; so bringing what one might call the artistic feminine element to match with the strong intellectual and powerful-willed element that you find so marked now among the men. Take that, then, as my first reason for believing in the coming of a World-Teacher, although those of you who have not read Theosophical literature, you may not see what the fact that I am laying stress upon has to do with that particular belief. That I will deal with presently, when I put to you another fact that I want you to take into consideration.

The second fact is the change which is

indicated in the throwing up of islands in the Pacific, in what is called the "Earthquake Ring of the Pacific," where earthquakes have been of late years so extraordinarily numerous, and where, as you will have seen at least in the picture-papers, new islands have been thrown up by volcanic action, and they have risen in some cases by successive volcanic shocks, until they are not only fairly extensive in area, but rise to a very great height above the sea level, showing the upheaval of mountain ranges. Now, as I pointed out some two or three years ago, there was a long discussion in the British Association for the Advancement of Science at its annual meeting with regard to these volcanic eruptions of the islands which thus suddenly had appeared. The discussion turned on the question whether the globe itself was in danger ; it was pointed out that if these eruptions increased in violence and a larger land area was suddenly thrown up in the Pacific, the result of that, inevitably, would be a tremendous tidal wave—not such a tidal wave as is sometimes known in Japan, but a tidal wave of enormous magnitude, which might sweep outwards from the Pacific and practically drown the world. The discussion was a very alarming one, and I took the liberty, at the time, of stating that Theosophists need not be anxious, and need not fear that there was going to be a universal flood, which would sweep the human race off the surface of the earth ; for there have been a good many floods before now, but never universal, always partial. The human race has still much to do before its life on this globe can come to an ending, and although thousands—nay, millions—of people may perish in such a vast catastrophe, there is not the slightest fear of a universal catastrophe happening. Looking back, of course we may recall the large mass of testimony which has been collected for many years in the past with regard to the submerged continent of Atlantis, whose name has been given to the Atlantic Ocean that rolls over where its empires once were flourishing. Apart from all questions of occult research, there is a mass of testimony that lands now widely separated by the ocean show signs of former land communication between the western

side of Africa and the eastern coast of America ; and you may also remember one very curious fact, which was mentioned long ago by Mr. Sinnett, that there is a great roadway in Ireland which goes right down to the shore and into, as it were, the Atlantic, suggesting that at least the island extended some way further in the past than it does in the present, and possibly going on along that great submerged continent, and connecting the west of Europe with land which has now disappeared. There are, of course, as I say, many scientific facts, and many other points, some of them interesting, as regards the relationship between Egypt and Mexico ; for in both those widely separated countries you get the same type of religious images, the same type of fresco, the same sort of temple ; indicating that from ancient Egypt people went out across the Atlantic, and founded that great civilisation in Mexico whom the Spaniards, in their turn, destroyed. The old Maya civilisation which followed those must have come from Egypt, or else there must have been an intermediate land from which people went out eastward and westward, on one side reaching America, on the other reaching Africa ; and it is, of course, on that land that such historical remains would be left to indicate that the emigration took place.

Pausing, then, for a moment, on that rearrangement of the earth's surface, we may remind ourselves that it is not only with regard to Atlantis that this change has taken place in the distribution of water or land ; but you also find similar indications in connection with Australia ; and although, in our modern days, that country has only lately been colonised, we find there a peculiarly degraded type of savage when the first colonists landed upon its shores. Research among the animals of the country show a connecting link between Australia and Mauritius, indicating that which is, I believe, practically accepted by most evolutionists—by Heckel and so many others—that there was also a continent there named Lemuria, and that that continent was the cradle of the human race. Those of you who have read Heckel's book on this will remember the passage to which I refer.

So that, looking back over this, you see the suggestion of one continent on the Pacific in the past and the disappearance of it—we say by volcanic action, but so far as I know, there is no scientific proof of that; then the rising of a continent where now there is the Atlantic, the submergence of that continent and the great changes in the European continent admitted by geologists; so that we come to the idea that the earth has had many changes in the distribution of its land and water surfaces, that there have been enormous upheavals, and that there is nothing at all in the geographical history of the globe to refute the idea of a new continent again arising where now there is ocean, with the corresponding disappearance of the land, so that the ocean will again occupy the space where now there is land; and all these discussions in the British Association with regard to the volcanic outbursts and the rising of these islands, all these point to the possibility of another tremendous change; but such changes do not come so rapidly as was indicated in the belief of a world-wide tidal wave; they come gradually, from time to time; local destruction from time to time, local emergence of new land, and although you may have wide-spread catastrophe, there is no danger of the submergence of the world at large. There, again, you have several facts to consider, not theories, not speculations, but certain solid facts affirmed by scientific men, who do not make any deduction from the facts, who do not suggest, as I am going to suggest to you, that these point to the coming of a World-Teacher; but they give us the facts on which our deduction is based.

Going away from those, you come at my next stage into a region where, in dealing with historical sequences, we have very much still to help us which we can put before the ordinary men of the world, founding thereon a definite deduction. Historical research shows that there have been successive waves of emigration, starting from a single centre, spreading westward and southward from that centre, and that these waves are separated by long periods of time, so that each new impulse of emigration is marked off from the previous one and

the succeeding one, and you may number them one by one as they succeed each other in history, and some light is thrown upon these waves in regard to religion and in regard to civilisation. In dealing with these, some help is gained by excavation, by the many researches which have been made by antiquarians and archæologists; but mixed up with that, so far as my own belief and the belief of many others is concerned, there come other facts drawn from research into the past, not research into the monuments and literatures, but research made by clairvoyant investigation; and I want to mark those off, so that those who think such researches impossible may yet realise that there is a large amount of historical testimony which cannot be thrown aside, though the corroborative evidence from the study of clairvoyancy may be rejected. Take, first, the cradle of our race in Central Asia. There you have the growth of a people who had sent out from time to time great emigrations. Taking the stock itself as the first—it would be better to call it the “root stock” really, but we have got into the habit of calling it the first sub-race or sub-division. There comes out from that a great emigration, which makes its way westward and builds up civilisations in the later Egypt, along the borders of the Mediterranean, in the Island of Crete; to some extent along the Northern Mediterranean as well as along the Southern. It is admitted that at one time what is now the Sahara Desert, and which is, as you know, below the surface, below the level of the Mediterranean, was a sea; but that disappeared in some catastrophe which science has no record of; but there is a record remaining in Plato, who speaks of what was told by the Egyptian priests as regards the submergence of a great island called Poseidonis. That great volcanic eruption which submerged Poseidonis also broke up part of the surface of Northern Africa, so that the sea, the Sahara Sea, as we may call it, poured away from the basin in which it was contained; and the filling up of the channel which it ploughed for itself shut out the water which, though on the higher level, has never since been able to fill its ancient basin. That was the second sub-race, as we call

it, but the first of the great emigrations, and there you have the later Egyptian civilisation, the Aryan civilisation, contrasted with that which went before it connected with Atlantis, a fourth race civilisation. Then, if you have looked at all at illustrated accounts of the excavations in Crete, you will realise there again the type of those who built them, and the stories that were supposed to be mere legends have, by the investigations of Sir Alfred Evans, been very largely verified.

Leaving that civilisation, and taking the next in order of these emigrations, we have one which goes to ancient Persia. There we have the founding of the Zoroastrian faith, the civilisation which followed on that faith, just as we had in Egypt and along the borders of the Mediterranean the great Teacher known by the Greeks as Hermes, called by the Egyptians Thoth, whose teaching spread along the borders of the Mediterranean and penetrated far down into Africa itself. And I may remind you that, in Southern Africa, they have begun to unbury the remains of an ancient civilisation which shows enormous buildings, bearing testimony to the existence of great cities, which existed ages ago. The Persian civilisation—I want to put to you a point that may make you for a moment think—according to the researches made by clairvoyants a considerable number of years ago, was founded some thirty thousand years before the time of Christ. Quite lately, during the last two years, a number of researches made by a very learned Parsi in Bombay have, for the first time on purely historical grounds, traced back that civilisation to twenty-eight thousand years before the time of Christ. This is a somewhat remarkable fact for those who do not believe at all that such researches are possible by occult means, when you find them preceding historical research, and the dates that were given of the two so very closely approximating to each other; the two thousand years on such a length of time is not a very serious discrepancy. The first civilisation would have as date probably about twenty-seven thousand years before Christ, for He did not come until some three thousand years after the emigration whereon I speak. There

you have founded a distinct civilisation, entirely different from that which you find in the Mediterranean, especially in Egypt, with the note of purity which is the great mark of Zoroastrian civilisation; a purity not only of thought and life, although much stress is ever laid upon that, but a physical purity, a purity of earth and air and fire and water, which they regard as the four great elements in the ancient way, and the pollution of which was entirely forbidden. It is interesting, in that relation, to remember the way in which the Persians, so long long afterwards, dispose of the bodies of their dead. They cannot burn them, as do the Hindus, for that would pollute the element of fire; they cannot bury them, for that would pollute the element of earth; they cannot put them into the water, that would pollute the element of water; the air they cannot get at, and even if they could they must not pollute the element of the air. In this dilemma, to what have they resorted? To placing the dead bodies in what are called the "Towers of Silence," the naked bodies stretched out on slabs of stone and left there for the vultures to tear into pieces and to devour. Now, many people look on that as a very horrible way of disposing of the dead—though not really more horrible, if you think of it, than burying them; because you might just as well be devoured by the vultures as devoured by the creatures that inhabit the graves in the churchyard. But, of course, we are accustomed to the idea of the one, while to other persons the Parsi way would come as a shock at first; and yet, if you come to realise the dilemma, you will see how exceedingly ingeniously they dispose of the dead bodies, for they got rid of them entirely, without leaving any portion to any of the four elements. The dead body is entirely disposed of, and disappears from human ken. It is often interesting to notice how the customs of a people are based on their religious teaching, and how this teaching of purity, that nothing must be polluted, led to a custom that so many people have complained of when they first came across it, in their knowledge of the Parsis.

ANNIE BESANT.  
(*To be continued.*)

# DU RÔLE SOCIAL DE L'ART.

*Sa puissance de suggestion, considérée comme mode d'évolution de l'individu et des collectivités.*

*Le devoir et la mission de l'artiste.*

*Causerie faite à la Section d'Art de l'Ordre de l'Etoile, d'Orient, à Paris le 22 Mars, 1914.*

**L**'ART doit éléver l'âme du spectateur, et l'aimanter vers les réalités des mondes supérieurs.

Cette formule que nous avons adoptée, n'est pas une formule de simple sentiment, mais répond à une réalité tangible et vivante que je vais essayer de vous développer.

L'artiste est un véritable centre de forces et participe par ses œuvres aux grands courants qui ont pour but l'évolution des mondes.

Ses œuvres contiennent un principe vital de premier ordre, et sont la matérialisation des grandes Pensées supérieures, dont l'inspiration se trouve aux sources pures des mondes d'harmonie.

Je ne parle, bien entendu, que de la catégorie d'artistes qui considèrent leur œuvre comme une mission, et exercent leur profession comme un véritable sacerdoce.

Certes nous n'ignorons pas la splendeur de la vie contemplative, la paix et la quiétude qui en découlent pour les âmes, puisant leur plus grande joie à jouir de ses beautés.

Nous en savons tout le prix, en ce qui concerne l'évolution individuelle. L'Initiation, et toutes les révélations des grands mystères de la Vie ne se produisent que dans la méditation et la solitude. C'est là, où l'âme épurée et débarrassée des attractions des bas instincts, entrevoit la *Loi unique*, dans les grands états extatiques que procure la communion avec les plans supérieurs.

Mais s'il est vrai que, pour notre propre évolution spirituelle, il est indispensable de nous concentrer dans les méditations de la vie contemplative, il est également vrai, qu'après avoir entrevu la Vérité, nous avons un devoir impérial à remplir—celui d'en faire profiter les autres et de préparer par là l'évolution de nos frères sur cette planète.

Et comment arriver à cela sans jeter le trouble dans des consciences mal préparées

aux Grandes Vérités ? *En faisant de l'adaptation.* Tout est là, et sur tous les plans de l'activité humaine.

Nous devons faire en quelque sorte de la politique divine opportuniste, selon le milieu où nous sommes et selon les âmes à qui nous avons à faire. Il faut déposer des germes de Lumière s'adaptant à chaque personnalité, à chaque groupement, germes qui produiront des fruits et qui, selon des Lois formelles, détermineront des gestes de bien et de beau.

N'oublions pas qu'il ne s'agit pas seulement de ne pas faire le mal, mais de faire le bien, et en ce qui nous concerne, faire la charité intellectuelle et spirituelle.

Or, l'Art a une puissance de suggestion considérable et peut agir en bien ou en mal, selon l'esprit incarné dans les œuvres. D'où la responsabilité énorme de l'artiste.

L'artiste doit être un missionnaire, et toutes ses œuvres un perpétuel apostolat pour *aimanter les âmes vers les réalités des mondes supérieurs.*

Quel beau rôle ! et dans quel enthousiasme ne doit-il pas être, de savoir qu'il est un instrument utile et qu'il peut contribuer dans une certaine mesure à répandre la paix et l'harmonie dans les êtres, but que toute âme avide de béatitude doit atteindre !

L'artiste doit donc être un sincère avant tout, sincère envers lui-même, sincère dans son grand amour sublime de l'Infini. Sans cette sincérité, il n'y a rien de possible ni d'élevé.

“Si vous ne devenez comme les petits enfants, vous n'entrerez pas dans le royaume des Cieux.” Paroles très mal interprétées en général.

Et en effet, nous aurions pu nous assimiler les plus grandes Lumières et comprendre les mystères remontant aux sources même de la Vie, que cela ne nous servirait à rien si

nous n'avions cette Vertu indispensable—*La Sincérité dans notre amour—se résolvant dans l'abandon de Soi, et le sacrifice de notre Moi, comme centre, par l'intermédiaire d'un cœur pur nous mettant en rapport immédiat avec la Cause première.*

La Lumière est une Voie. Le Ciel en est une autre. Il est possible que sur la grande route de l'infini les deux chemins se rencontrent à certains endroits, mais le deuxième est plus court, et mène plus rapidement au but. *Il y a des Vérités qui sont révélées aux humbles et cachées aux savants.*

Maeterlinck, dans son livre sur "La Mort" dit que nous sommes dans un infini dont nous ne pouvons sortir. Il aurait pu développer sa pensée et expliquer que nous nous trouvons devant des phénomènes de la Vie universelle, dont les modes d'être sont peut-être infinis.

C'est là un point important et nous devons faire un choix qui est grave, *car selon les lois d'attraction qui constituent les séries, l'âme, au sortir du mode de vie dans lequel elle se trouve actuellement, ira fatalement vers son centre d'harmonie.*

Aussi est-ce douloureux de voir tant d'êtres traiter la vie superficiellement et ne pas comprendre que c'est une chose sérieuse, grave, bonne et belle.

Nous devrions avoir constamment le cœur gonflé d'amour et verser des larmes de reconnaissance pour cette merveilleuse création qui nous est offerte avec tant de largesse !

Ne croyons pas que ce sont là des paroles pour les êtres purement sentimentaux, et dont les sphères émotionnelles seules vibrent. Non, c'est simplement notre conscience subliminale qui se manifeste pendant les grandes contemplations où notre moi entend les grandes Voix d'en haut !

Maintenant je me permettrai d'errer dans des régions qui en apparence ont l'air fort éloigné de notre sujet, et qui, cependant, en dépendent, font corps avec lui, et sont en quelque sorte, les terrains où évoluent les manifestations de la pensée.

Tout se tient dans la nature, et il y a unité sur le plan physique comme sur le plan moral.

L'artiste qui veut et qui doit remplir son rôle d'éducateur, doit logiquement avoir des

connaissances spéciales qui se réfléteront dans ses œuvres et seront le point de départ d'une évolution dans l'esprit de ses semblables, qui, par leurs occupations sur l'hostilité du milieu dans lequel ils vivent, ne peuvent s'assimiler certaines vérités indispensables pour se créer une mentalité supérieure.

C'est dans la méditation et la solitude que l'être évolué prépare le plan des œuvres d'adaptation à faire, pour le plus grand profit de l'humanité. Mais il faut bien se convaincre d'une chose ; c'est que, dans cet état, nous ne nous trouvons pas en face de simples rêves d'artiste ou de métaphysicien, mais bien devant des réalités vivantes.

Permettez-moi de vous rappeler, pour mémoire, quelques données de Science positive, en ce qui concerne l'infiniment petit et l'infiniment grand.

Dès ce point de départ que personne ne peut nier, nous sommes transportés dans un monde qui nos sens perçoivent difficilement, mais qui nous met déjà dans un état nous révélant un certain nombre de phénomènes de Vie, que nous ne pouvons sentir directement.

Je ne cite cela que pour créer une atmosphère qui nous aimera vers les centres d'unité où nous allons constater que tout se tient, et que *l'art participe, comme la science, à cette admirable chose qu'on nomme la Vie—Vie physique, Vie intellectuelle, Vie spirituelle.*

D'abord posons en principe qu'il n'y a qu'une seule Loi qui régit l'Univers ; qu'elle est la même pour le monde atomique et le monde stellaire.

Entre les milliards d'atomes qui vibrent constamment dans un centimètre cube d'acier, et les groupements d'étoiles comprenant des millions de soleils, il n'y a pas de différence. Nous connaissons exactement le nombre et le poids des atomes, et nous savons par exemple que celui de l'hydrogène est un centre d'attraction qui a de quinze cents à deux mille corpuscules vibrant autour de lui.

En un mot cet atome, que nous considérons jadis comme le premier état de la matière appréciable, est un véritable soleil, entraînant avec lui, à des vitesses énormes, une armée de planètes—et il y en a des

milliards dans un millimètre cube d'acier.

Or, si nous transportons nos regards vers l'infiniment grand, nous constaterons des faits non moins surprenants et admirables.

L'étoile la plus rapprochée de notre Système Solaire, l'Alpha du Centaure, est à 4,000 milliards de kilomètres, et met quatre années à nous envoyer sa lumière, à raison de 75,000 lieues par seconde.

Altair est à 102,000 milliards de kilomètres et met dix années à nous envoyer sa lumière. Aldébaran est à 205,000 milliards de kilomètres, et met 21 années à nous envoyer ses rayons lumineux. Véga à 257,000 milliards de kilomètres. L'Etoile Polaire à 440,000 milliards de kilomètres et met 46 ans à nous envoyer sa lumière ! Ainsi de suite jusqu'aux étoiles les plus éloignées de notre univers visible, qui mettent 2,000 ans à nous transmettre leur rayons lumineux à raison de 75,000 lieues à la seconde. Et nous ne parlerons pas des autres univers, inabordables pour nos méthodes de calcul et notre vision actuelle.

Songeons à ces proportions effrayantes en apparence, et faisons un rapprochement entre celles des atomes, et nous comprendrons l'admirable unité que régit la Vie, chacun des atomes ayant entre eux proportionnellement des distances presqu'aussi considérables.

Or, pour bien juger ces choses, il faut reconnaître que nous sommes assez mal placés, car nous les envisageons toujours à notre point de vue *relatif*, oubliant que nous sommes dans le *temps* et dans l'*espace*. Ainsi, que nous partions par l'imagination vers un point quelconque du ciel, et que nous marchions en ligne droite à raison de 100,000 lieues à la seconde si nous le voulons ; que nous nous envirrions de liberté pendant des siècles, en admirant les millions de mondes splendides qui se trouveront sur notre passage ! Que nous poursuivions notre course pendant des millions et des milliards d'années, nous n'aurons pas fait un pas par rapport à l'infini.

Car nous le répétons, il n'y a aucune distance, aucun temps. Il n'y a que des états dans lesquels nous nous trouvons être, selon notre degré d'évolution, nous permettant de percevoir certains phénomènes de la Vie Universelle.

L'important pour notre personnalité, c'est d'être de plus en plus débarrassé de la gangue des instincts inférieurs, nous empêchant de nous assimiler les vibrations de la Vie supérieure. Pour aller loin, vite et bien, il s'agit donc de bien penser. Car nous créons notre avenir, non seulement *par nos actes*, mais encore *par nos pensées*, même les plus intimes.

Chacun de nos actes est une *Cause Créatrice* qui amène un *effet*, exactement en proportion avec la Cause, point de départ du phénomène. En un mot, nous sommes responsables de nos actes.

Or, d'après cela, jugeons maintenant de l'énorme responsabilité de celui qui fait une œuvre, l'œuvre, comme nous le disions plus haut, ayant une très grande puissance de suggestion, pouvant déterminer les gestes, bons ou mauvais, chez le spectateur, selon les ondes émises par l'esprit qui s'y trouve incarné.

Il est donc de toute évidence que l'artiste, poète, sculpteur, musicien, littérateur, philosophe ou peintre, crée des centres de forces vivantes qui peuvent déterminer des troubles ou de l'harmonie, selon le sens où est dirigé leur attraction.

Donc, tous ceux qui créent une œuvre, c'est à dire tous ceux qui déterminent des courants de vie, ont pour premier devoir de penser à éléver l'âme de ceux qui regardent, qui écoutent, ou qui sentent.

Tout est un être dans la Nature et nous devons éviter de scandaliser les choses et les êtres.

Une figure créé par un artiste, un paysage, un beau ciel, un objet quelconque, peuvent constituer une personnalité qui a une vie secrète et cachée à nos sens, mais n'en ont pas moins une vie réelle.

Et, à ce point de vue, les nouvelles découvertes de la Science, je veux dire celles de ces ondes qui nous ouvrent des horizons si vastes et nouveaux, nous mèneront en plein psychisme et nous font comprendre et voir que tout n'est que vibrations.

Le tort de ceux qui ne savent pas, est de croire que notre personnalité est enfermée dans notre corps matériel et qu'elle est limitée aux simples formes de notre individu.

Vous savez naturellement tous ici, qu'elle

rayonne constamment, physiquement, et en ce qui concerne les sphères spirituelles, elle est, par vibrations, en rapport avec des X'inconnus, qui peuvent être à des distances considérables. A vrai dire, *le Solide n'existe pas*, et nous sommes trompés par les apparences. Si nous avions le sens nous permettant de percevoir les Rayons X, par exemple, nous aurions une conception toute autre du monde extérieur ; les murs nous paraîtraient transparents et clairs, tandis que le verre nous paraîtrait noir et opaque.

Il ne faut pas oublier que le monde extérieur ne nous est révélé que par nos sens, et que leur champ d'action est très limité. Que de mondes extraordinaires nous sont cachés, faute de ne pouvoir les sentir !

*Il est donc de toute évidence maintenant que l'art qui s'abaisse à réaliser les conceptions instinctives de la vie animale, qui rampe ignominieusement dans les représentations de la vie vulgaire, s'encanaille sur le trottoir, dans le ruisseau, s'alimentant des déchets et des scories de l'humanité ; l'art sans idéal, sans pensée ni sentiment, l'art qui abandonne ses prérogatives de médiateur entre les mondes divins et le nôtre, cet art-là est hâssable, ne remplit pas son but, et ceux qui en sont les représentants sont bien à plaindre !*

Elevons nos âmes vers l'Infini, n'oublions pas que nos destinées sont splendides et que nous allons tous, par des chemins différents, plus ou moins longs, vers l'Unité, ou règne l'Amour et l'Harmonie éternels, sources de tout Bien, et principe essentiel de tous les bonheurs !

En ce qui concerne les Penseurs et les Artistes, tous leurs efforts doivent donc avoir pour but : *la Sûrelévation morale de l'être et l'amélioration de l'humanité pour le plus grand bien des Collectivités.*

Voyons le rayonnement éternel des grandes œuvres, depuis les prophètes de l'ancien temps jusqu'aux génies et aux saints de l'époque moderne. Contemplons les admirables productions des artistes Chaldéens, Egyptiens ; celles des Grecs, Phidias, Praxitèle, le Parthenon, etc., et plus tard, nos merveilleuses cathédrales ; les Primitifs, Fra Angélico, Raphaël, Michel-Ange, Léonard de Vinci. Plus récemment, les Corot, Gustave-Moreau, Puvis de Chavannes, et tant d'autres

qui ont si noblement rempli leur mission.

Constatons maintenant cet art morbide et anarchique qui se manifeste sous des étiquettes ridicules dissimulant l'impuissance, la folie, et surtout, la fumisterie. Hélas ! c'est avec douleur que nous verrons toutes ces manifestations qui sont comme la marque certaine d'une humanité en décadence, et la fin d'un cycle.

Au lieu de ces élucubrations malsaines et tortionnaires, revenons à la Vérité et à la Simplicité puisées dans la Nature et dans les inspirations élevées.

La Simplicité comme réalisation, le calme, la sérénité, l'esprit de synthèse, sont des qualités de premier ordre pour les œuvres incarnant une pensée à tendances éducatrices.

*L'Infini est simple et tout ce qui rapproche de la synthèse, nous rapproche de l'Unité.*

Notre vie moderne, par son activité fébrile, ses inventions mécaniques, son amour de mouvement et de la vitesse, nous éloigne de la vie contemplative.

Et c'est cependant dans *le Silence que le Savant découvre ses inventions, et l'artiste ses grandes conceptions.*

*Les Voix du Silence sont si éloquentes !* Aussi, nous pouvons le dire :—*Le bonheur est dans l'équilibre et l'harmonie que la paix, puisée dans le calme, amène dans les cœurs et les âmes.*

Revenons un peu vers les œuvres inspirées, devant la Nature, par la contemplation, sans pour cela abandonner le factice de nos vies actuelles, devenu normal et nécessaire.

Plus on s'éloigne de la Nature, plus on s'éloigne de la Vérité. Malheureusement la civilisation poussée à l'extrême dans le sens du raffinement des sensations venant des créations de l'homme, nous entraîne vers l'anormal, nous désorbite, nous déséquilibre, au point de nous fermer les mondes merveilleux qui se déroulent sous les yeux du contemplatif.

Il appartient donc, à ceux qui le peuvent, de vouloir arrêter le flot de boue qui monte, de détruire l'apachisme qui s'étend sur tous les plans de l'activité humaine, et de se sacrifier pour refaire des mentalités d'un ordre supérieur.

Sur ce terrain, tous nous le pouvons, petits et grands, humbles et superbes ! Le danger

étant imminent, le devoir n'en est que plus urgent !

Il faut arriver à atténuer, dans la mesure du possible, l'égoïsme, qui est en quelque sorte le microbe destructeur de l'individu et des sociétés, et qui, hélas ! à notre époque, a pris une telle proportion que le Moi s'étale triomphant et absorbant, avec cynisme !

L'égoïsme obscurcit les plus belles âmes, empêchant la réalisation des grandes œuvres,

qui n'atteignent leur plein épanouissement que dans le désintéressement.

Il faut aimer, non pas de cet amour qu'on a souillé par la ruée des bas instincts qui font les crapuleux et les anormaux, mais aimer le Beau, le Vrai, et dilater nos âmes avides de liberté vers les splendeurs de la Vie élevée et pure, qui nous mèneront aux joies éternnelles.

MAURICE CHABAS.

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**I**N the silent hour that heralds the dawn, I passed into my garden, rejoicing in the earth's fragrance after a blessed fall of rain ; in the freshness of leaf and flower, the soft breeze that gently rocked the shower-laden petals of a yellow rose ; the clear song of a bird perched among the branches of a fir, singing a hymn of joy in the name of all creation.

About me rose a range of wooded hills, mysterious in the early light. Before me the country sloped ever lower towards a valley, with here and there a cornfield gleaming in its wealth of gold, an orchard, or a great stretch of purple heather ; while beyond, on the far horizon, lay the sea.

Over all living things brooded the sense of Divinity, the Spirit of God that ever moves and dwells in our midst, in vast, countless forms. "Nor is there aught, moving or un-moving, that may exist bereft of Me." It was as though the Manifested God turned with arms outstretched to the God Unmanifest, breathing forth a message of indissoluble Oneness ; of the Unity that underlies all creation, all beings, races, and creeds.

My thoughts turned to the outer Realm, the Unreal—with its delusion of the separate Self, the desire for conquest and warfare, its deeds of cruelty done in ignorance ; its fanatical zeal to gather the nations of the whole earth into one form of belief, one aspect of the Truth ; its blind adherence to books deemed sacred, to the letter which killeth. A dark cloud blotted the sky, and in my heart there sounded a chord of unutterable sadness. I saw no longer the wooded hills and pleasant

landscape about me. All was darkness, and through it rang out the world's cry for a Teacher : for One to guide all beings to a wider view of Truth, to speak to the nations of man's Brotherhood, to unite all creeds showing their common origin, to give a fuller message to Science, to Art.

After a while I saw the great cloud move slowly onwards, until it was no more seen, and I beheld, stretching from East to West, a great White Roadway, from which branched paths in every direction, even to the uttermost parts of the earth. And a voice cried : " Prepare ye the Way of the Lord, the Master of Masters, Who shall come to bring Wisdom and Love to all that lives. Arise, make straight His Pathway, go forth to meet Him, for the Day is at hand."

Then across the far eastern sky there flashed a ray of deep blue Light, followed by another, and yet another, until I could no longer behold the glory. From East to West, to all parts of the earth It passed, flooding all things visible, filling the Invisible with Its radiance.

As It moved along the White Roadway, I saw for a moment, amid the glory, a Face of such wonder, such unspeakable beauty, that cannot be spoken of nor written. And I knew that a Saviour of the world was at hand.

Come with the might of Thy love,  
Come in the splendour of Thy Power,  
And save the world that is longing for Thy  
coming—  
O Thou Who art the Teacher alike of angels  
and of men.

## THE PROBLEM OF DESTITUTION.

*Three Lectures delivered at 19, Tavistock Square, by Mr. W. C. M. LLOYD,  
Secretary of the L.C.C. Committee for the Prevention of Destitution.*

POVERTY IN THE HOME ; THE SLUMS ; THE CHILDREN OF THE POOR ; SWEATED WOMEN.

I PROPOSE to begin to-night by stating an elementary and obvious truth—which is that poverty is an evil from which all societies and individuals are struggling to escape. Nor shall I argue about this further proposition, that all societies and individuals are right in struggling against material poverty ; because, as I think, resignation to poverty is a gospel of despair and a mark of decadence in whatever society and in whatever time it is preached.

It is an axiom of civilisation that poverty in a man (I mean involuntary poverty) impairs the excellence of that man as a citizen. I think that is one of the meanings of civilisation as we understand it. It follows from that, that if you have in a State any considerable number of persons who are living in a condition of misery, that State is in an unhealthy condition. It is suffering from the national disease of poverty. Now we, in our modern societies, in England to-day, as in other civilised countries, are afflicted with this social disease of poverty in a malignant form. The disease is, I believe, curable, if we desire to cure it ; but I am not going to deal with that now. My first duty is to describe its symptoms and effects.

Now, I do not propose to trouble you with elaborate definitions—still less to hurl chunks of statistics at you. On the question of what poverty is, I will simply lay it down that poverty is the lack of the necessaries, of the decencies, of the comforts of life—the lack of some or all of these things. There

are, obviously, two degrees of poverty. Broadly speaking, there is the primary, the worst degree—absolute destitution. Those who are suffering from that sort of poverty are really short of the necessaries of life, and are in such a state that they are unable to maintain properly a bare physical subsistence. Secondly, there is a slightly higher grade, which does not mean being without the bare necessaries, but does mean being without a great many of the comforts or of the decencies of life. That is not always called poverty, though the people who experience it are constantly referred to as the poor. I shall deal mostly with the first class, but I shall have frequently to refer to the others ; for the poor, as you know, are constantly dropping from simple poverty down into the depths of destitution.

Now, destitution is spread over a very large portion of this country. You all of you know that phrase constantly quoted in the Press and on the platform—the phrase of Sir Henry Campbell-Bannerman—that we have twelve millions of the population living on the verge of hunger. You can add to those, if you like, another twelve millions—perhaps more—who are living in what I call the higher degree of poverty, *i.e.* not in absolute destitution, yet in such a state as to be inevitably falling short of the true excellence of citizenship. The instances which I shall give you are quite typical, and not exceptional instances. Many of them are drawn from my own experience during the past seven or eight years in the East End of London and elsewhere. They

company and a narcotic to dull their nerves or a stimulant to keep them going. As for the pawn shop, that is a literal necessity ; for many live during the week on the proceeds of their Monday morning's pledgings. It may not be a very good institution, but I am prepared to maintain that, for a large number of the poor, it is the only alternative to the workhouse.

What, now, is to be said of the condition of the children born into these homes ? It is only too plain that they are heavily handicapped from the very beginning. The first of the great enemies that lies in wait for them is Death. You have only to look at the infantile mortality rates to realise what the effect of slum life is on these children in their earliest months. Here are some figures which I will ask you to compare.

In Shoreditch, a very poverty-stricken part of London, the number of children dying before they reach the age of one year amounts to 170 per thousand born, a figure which you may contrast with middle-class Hampstead's 78.

In Edinburgh, to go further afield, in the crowded ward of George Square, it is 160 per thousand ; in the comfortable district of Merchiston it is 56. In Burnley, a great manufacturing town, where there is a good deal of poverty, where women go out largely to work and a great many children are sacrificed to Mammon, it is 202 per thousand ; while in the pleasant seaside town of Southport, not many miles away, it is only 104. In one of the poorest parts of Birmingham the rate is actually 331, as against the 65 per

thousand in the garden suburb of Bournville.

Then, for many of those who survive, comes the struggle with Hunger—not a short and sharp bout, not occasional hunger, but chronic semi-starvation. In the richest city in the world to-day there are 40,000 or 50,000 admittedly "under-fed" school children receiving free meals, because their parents cannot provide them with food. And I am prepared to assert that there are thousands of boys and girls of all ages who have never had enough to eat from the day they were born.

Quite lately, the case of a little boy came up for consideration before my Children's Care Committee. We had to decide whether he was to be allowed to have free dinners at school or not, and I asked him what he had for breakfast at home. He said that he had tea and a piece of bread. I said, "Do you have anything on the bread ?" Sometimes he had a little margarine. "What do you have for tea and supper ?" "Tea and bread." His great meal of the day was dinner, for which he had 1½d. to buy fried potatoes with "at the fish shop." So that his daily nourishment was tea and bread and 1½d. worth of fried potatoes. And that—or worse—is the condition of thousands of children in London and elsewhere to-day.

You can see the results by looking at the returns of the medical officers, the statistics published by the authorities as to the weight and height of the children. You will find that at eleven, twelve, and fourteen years of age, children of the middle-class are generally two or three inches taller, on an average, than those of the poor, and several pounds heavier in weight. You will see that even the working-class men and women you meet in the streets are shorter and slighter. You will read that an enormous percentage of the men who apply to join the Army are rejected as falling short of the physical standard—which everybody knows is very low. It is simply that these people have been under-nourished from their birth upwards.

Then go into the schools and see how Disease preys on the children. The Chief Medical Officer of the Board of Education,



Slum Children, East London.

Sir George Newman, in a report published two years ago, stated that out of 6,000,000 elementary school children in the country, over 3,000,000 were suffering from some form of disease. I find that in Croydon last year 88 per cent. of the children in the elementary schools were discovered to be defective. In Northumberland, 64 per cent. were suffering from disease, and in the rural county of Shropshire only 3·9 per cent. had sound teeth!

Let me give you the case of a boy which came up before our Care Committee in Whitechapel. This boy was phthisical, and we were trying to make some arrangement to send him to a hospital. We had the father up, who told us that he had a wife and five children, all living in one room. He could earn £1 a week, when he was in decent health ; but his eyes were now so bad that he could not do anything, and he had been out of work for six or seven weeks. A charitable organisation offered to help him if he would move out of his single room ; but, as he pertinently asked, how could he take two rooms, when he could not even find the rent for the one which he had ? Then he was questioned as to why he had pawned a pair of boots which had been given to the boy. To which he replied that it was a choice between the boots and food for the family, who were literally starving.

The fourth result of poverty to the child is ignorance. I attribute this to three main causes. First, the physical misery in which a large number of the children live, and which obviously prevents their doing proper mental work. The second reason is bad home influence, undoing the good that is done at school. A child comes to school, and there is under the influence of other children better trained, or of the teachers, who many of them work wonders with very poor material. Then he goes back to his wretched home, to drunken or careless parents, and what little good has been done at school is undone amid these degrading surroundings. Thirdly, there is the school-leaving age. We turn off the education of the workmen's children at the age of fourteen—often at thirteen, or even twelve, for you must remember that thousands of children, under



The Children Suffer. Dockers' Children at Rotherhithe.

the age of fourteen, are to-day earning wages in the Lancashire mills or at other employments. The rulers of the nation do not really believe that instruction ought to cease at fourteen ; their own sons and daughters are just leaving the preparatory schools at that age, to go on for another five or six, or even eight or nine, years at the public schools and high schools and universities. The children of the poor, in fact, are robbed of knowledge as of the other good things of life, because of their poverty.

Finally, there is the curse of child labour—the stealing of the child's birthright of rest and play and joy. I have already referred to the "half-timers," of whom we have 30,000 or so working for twenty or twenty-four hours a week in the stifling atmosphere of the cotton mills. But there is even worse, in the shape of nearly a quarter of a million boys and girls—some of them the merest infants—employed before and after school hours (and often when they are supposed to be in school), as errand boys, street traders, farm labourers, golf caddies. An enquiry a few years ago showed that there were no

less than 1,120 child wage-earners between the ages of six and seven, 4211 between seven and eight, 11,207 between eight and nine, and 22,131 between nine and ten. And quite recently we had some shocking revelations in a Report from a great industrial centre in the North, showing van boys of fourteen employed from 8 a.m. to 10 p.m.; billiard markers, aged fourteen, employed from 9.30 a.m. to 11 p.m.; errand boys of thirteen, employed from 8.30 a.m. to 9 p.m. (and 11 p.m. on Saturdays). Why are these children sweated in this fashion? There is only one answer—because they are poor.

The last effect of poverty on the family, to which I want to refer to-night, is the pitiful waste of womanhood which it produces. I am not speaking now of the low wages of women in general, but, first, of that system of sweating which is known as "home-work"—the system under which hundreds of thousands of poor widows and mothers struggle to maintain a bare existence. I cannot go into details; but you will be familiar with some of the trades, such as bristle picking, box making, trouser finishing, and so on, which stain our civilisation. Go to Birmingham, if you wish to see the thing at its worst. There you may see women engaged in carding hooks and eyes, stitching 384 hooks and eyes on to caps for one penny—working often for twelve hours or more a day, and averaging a wage of 3s. 3½d. per week!

Worse still, in a way—because, though less devilish, it is far more general—is the lot of

the ordinary housewife of the poorer classes. Think of her ceaselessly drudging in a house with no conveniences, washing, dressing, and feeding the children, attending to the wants of the husband, with little or no rest or recreation, often in feeble health, and always harassed by a shortage of money—achieving, in short, a daily miracle by housekeeping on £1 a week.

This is the "family life" which Socialists are accused of destroying! These are the people to whom the virtue of thrift is preached! Thrift preached by men and women who have come down from spacious and beautiful homes, where they have left their children in warm nurseries in the care of well-trained nurses—come down, maybe, in their motor cars, well clad and comfortable—to unhappy drudges shivering in ill-fitting, thin clothes, whose two unaided hands have to perform all the work of housemaid, parlour-maid, cook, scullery-maid, nurse-maid, and laundress; who have not a halfpenny for a 'bus or a tram fare; who have, indeed, to look on halfpennies as we look on half-crowns; who, in short, know that thrift, with their income, means going short, not of luxuries, but of bare necessities! Is it not a monstrous mockery? It is easy to talk about poverty; it is easier still to pity it. But for those who are fortunate enough not to have to *live* it, it is hard to realise what it means. I ask you to try to imagine how you would keep house for a family on £1 a week.

## THE WAR AGAINST WAR.

THE Cobden Club has instituted a scheme for lending small boxes of literature dealing with the questions of peace, arbitration, the limitation of armaments, and kindred questions. Boxes of such literature will be forwarded to political clubs, pacifist study circles, co-operative education committees,

etc., on loan for three months. No charge will be made, but societies borrowing boxes will be expected to pay carriage both ways. Societies desiring to avail themselves of this offer should write to Mr. F. J. Shaw, Secretary, Cobden Club, Broadway Court, Broadway, Westminster, S.W.

## FOR THE LOVE OF EGYPT.

HERE was a twofold darkness over the land of Egypt. A darkness, in the first place, over the Spirit of her people. For six long weeks they had measured the depth of the sacred Nile, measured it daily, accurately and anxiously, and while her arid corn fields were parched and brown, and while her cattle dropped for want of pasture, her sacred river flowed on, never rising an inch, silently and evenly—it almost seemed deliberately. There would be famine, severe and long. The omens, too, were evil; very evil. A certain crocodile, held specially sacred by the devotees of the Temple of Thoth, and which had never been known to move from its muddy couch for three generations, had crawled, two days ago, five feet nearer the brink of the river. Then the Pole Star, ever shining above the apex of the Great Pyramid, had, for three successive nights, been obscured by a cloud, while the rest of the sky was luminous and palpitating with stars. Egypt's great magicians walked her streets with bowed heads. All their occult arts had been exhausted, and had availed nothing. There were those that averred that these venerable sages had aged during those awful forty days. The astrologers, too, had been consulted. They declared that Mercury, the star of mystery, Egypt's ruling planet, and Saturn, the evil planet, who prescribes with his circle limits to all things, the lives of men and the fate of nations, were in conjunction in the sign Leo, a barren and fiery sign. Such a conjunction, they declared, occurred only once in about three thousand years. There was an old occult tradition, that when last this conjunction took place, the great empire of Atlantis, with its City of the Golden Gates, had been submerged beneath an ocean tidal wave. Disaster was inevitable. It was written in the stars, they declared, unless—

but that possibility was too remotely improbable for consideration.

And there was physical darkness, likewise, over the land, for it was night time. This night would the child Horus be born. He would come forth from the womb of Isis, the Virgin Queen of Heaven, for the celestial sign Virgo was rising on the horizon. This night he would be born. Hail to the child Horus! Hail to thee, Isis, his Virgin Mother?

And Krishtoth, whose father's broad fields had suffered more from drought than that of any nobleman in Egypt, stood on a rock, below which the dark waters of the Nile flowed, so slowly and so deliberately. Within the innermost recesses of his heart there was raging a fierce conflict, upon the issue of which depended the fate of many lives to come. Krishtoth had talked with the astrologers. He had learnt of the inevitable doom of Egypt, unless—unless, they said—a youth could be found, who, while the celestial sign Virgo was ascending on the horizon, and Mercury, Egypt's ruling planet, was on the cusp of the seventh house, the house of marriage, would deliberately forsake his beloved, and in the dark waters of the Nile would freely and willingly sacrifice his life for love of his native land.

And here Krishtoth stood, awaiting his beloved, and his beloved was Pharaoh's daughter. O, you learned scholars of the twentieth century, who say man has no soul, you have never loved, you have never looked on the face of your loved one, or you would know of the mystic human soul. Krishtoth had looked and loved, and even now, she, Pharaoh's daughter, was on her way to the trysting place. On the other hand, there was the doom of Egypt, of his native Egypt, and the chance that comes but once in many

lives—the chance of sacrifice. From his vantage ground, overlooking the City of Thebes, city of a thousand temples, each one dedicated to a threefold deity, he had watched the citizens at twilight make their way to the banks of their sacred river. There seemed something of a despairing hope as they gathered in groups, while the priests measured the depth of the water. Then something of final despair as they wended their way back to their homes. The night was still. He had heard the slamming of the house doors, the drawing of the bolts. One by one he had seen the lights of the great city extinguished, and each one had seemed like the last ray of hope. Now all was quiet. All was motionless. Save the heavens. For the stars roll on, whether Egypt lives or dies. The sign of the Virgin was ascending on the horizon. It was a bare two hours from midnight. Egypt's star of destiny was approaching the cusp of the seventh house. Awful is the conflict in the soul of the youth Krishtoth. His loved one, the dark Syrene, a king's daughter, is now seated at his feet. The Gods look on. O Thrice Greatest Hermes, thou who didst incarnate here on earth for love of mighty Egypt, grant this youth thy strength.

"And have I come to you, in the desert, alone, Krishtoth, and receive no greeting? Have you no word of welcome for me?"

He had not noticed her. Silently she had placed herself at his feet. The long grass hid her limbs. A cloak covered her shoulders. Her upturned face and dark hair now greeted him. A king's daughter at his feet. It seemed symbolical. All the kingdoms of the Earth. Hard is that path to tread, sharp as a razor's edge. He looked down on her. Yet he dare not stoop. The crisis of many lives was approaching.

"Kiss me, Krishtoth." The tone was plaintive, beseeching. Fairest of Egypt's daughters asking for love. She brushed her hair back from her forehead. "See," she said, raising her arms towards him, inviting him to embrace her. The Gods held their breath. Krishtoth looked, hesitated, then he kissed her.

She reclined full-length on the grass. Gazed a moment at the stars, a far-off

look in her eyes. Then a smile passed over her features. It was the delight of her lover's kiss lingering in her memory. So, at least, it seemed to him. He had kissed her, now he was weak. The enemies of Egypt rejoiced. Dark magic was in the air.

He was facing the East. The star of Egypt was only thirty odd degrees above the Western horizon. Syrene knew this. She, also, had talked with the astrologers. She knew that he must choose this night. She would intoxicate him with her beauty, while Mercury passed into the seventh house of the heavens.

"Forgive me, Syrene. This dreadful famine had almost made me forget thee. I was in the temple to-day. There was a book, one which none, but those initiated into the mysteries, may read—"

"Hush! Hush!" Syrene placed her hand on his lips. "Are we not two lovers alone in the desert at night. What care we for famine? Ask anything of me this night, and it is yours. Mine is a love that knows no bargaining. See my lovely body: it is yours; yours entirely. I will initiate you into the mysteries of a woman's love."

Carelessly she threw back her cloak, as though heated with the fervour of her words. Krishtoth saw her shapely breasts, heaving and naked. O Great Hermes! Weep for thy mighty nation, and for the river that lacks its victim.

Krishtoth quivered. The hand he held he involuntarily pressed. And now her warm breath is on his cheek, her dark locks cover his face. O, that brief whirl in love's mad delight.

Then the spirit of Egypt groaned. It passed over all the land. Yet only the initiated heard. It was weird; like the wail of lost souls. Krishtoth heard it. Not outwardly, but in the innermost recesses of his being, where the conflict raged. It was a cry from the Higher Self. The voice of his hidden chief. Silent; yet heard above earth's loudest roar.

"I go! I go!" he cried; "Syrene, I go! At the call of the Master. For the love of Egypt."

Forty feet below there was a splash in the dark waters of the Nile. The river had

claimed her victim. Mercury was just thirty degrees above the Western horizon. He was on the cusp of the seventh house. The sign Virgo was still rising in the East. Far in the South the snows on the mountains of Abyssinia loosened and fell like an avalanche. Rapidly the torrents descended, hurried black and dark past the thousand temples of Thebes. Higher and higher swelled the river, bursting her banks and overflowing all the land. And the soul of Krishtoth ascended upwards towards Ra, the source of all light. Angels guided his flight. The stars sang hymns of praise as he passed. The Gods shouted in one triumphant chorus. Egypt was watered.

Syrene, her breasts still uncovered, gazed into the depths whence her lover had

departed. Like dross in the crucible of the alchemist, her passion was now transmuted.

A few bubbles only were discernible. Soon a black form made itself apparent in the darkness below. It was the body of Krishtoth. It reached the surface. The sightless eyes seemed weird and horrible. It was as though they were trying to take one last look at the stars, and read therein of the destiny of Egypt. Syrene was still peering over the edge, as though the lifeless body could hear, she cried out, in accents now tinged with the Divine,

“Mine is an immortal love.”

And through many lives and many deaths, hers was a love which knew no bargaining.

PERCY PIGOTT.

### AN APPEARANCE.

THE following incident was told me by a friend of many years' standing, cultured and reliable, who received the details from the actual experiencer, whom I will call Mr. B.

This gentleman, who lives near a well-known provincial prison, is greatly interested in prison reform, and has had many opportunities of going over the prison near which he lives. Being extremely sympathetic, and with socialistic inclinations, he has had first-hand experience of that type that had the Christ's especial sympathy.

One Sunday, being left by himself, his wife and children having gone to pay a visit to some friends, he walked over to a friend who lived at the town about three miles from the prison.

During the day the weather changed, and at the time of his return, he borrowed his friend's umbrella to shield him from the thunderstorm then in progress.

The night was dark, and his way home lay alongside the cliffs. After going some distance, he was considerably startled by the appearance of a man in convict's clothes by his side. He had not heard him approach, but put this down to the darkness and the rain. He immediately concluded it was an escaped convict, and the man asked him if he would let him share his umbrella. Un-

decided what to do, he shared the umbrella with the newcomer, who took hold of his arm, and as they walked along debated in his mind what line of action to pursue. He was half afraid of the man pushing him over the cliffs, but this fear was soon dispelled, as getting into conversation with him, he was considerably surprised and astonished at the evident refinement and culture his words denoted. His natural sympathies with this class were at once aroused, and he was so charmed by the conversation of his companion that his only thought now was how to help him to escape.

They arrived at his house, which was in darkness, and opening the door, Mr. B took his companion into a room, while he went to get a light.

On returning to the room, no figure of the convict was to be seen, but gazing at him with love and sympathy was the figure of the Master in a long scarlet robe—the face that of the Christ face known to all.

Before his astonishment could allow him to make any movement, the figure vanished and he found himself alone.

In view of the Coming of the Great One, may it not be that there are others He has visited, searching out those who are to be His special disciples.

H. ROBERTS.

## SIMPLECO.

**K**ION ni devas fari por beligi la vivon ?  
Kio estas Beleco ?

Beleco estas la malproksima perfekteco al kiu la mondo evoluadas. Ĝi estas la "Respubliko" de Platono, la "Utopio" de Sir Thomas More, la "Ĉela Regno" de ĉiu religio. Ĉi tiun Belecon ni ne povas difini ; sed ni povas ofte kelkpaše antaŭen rigardi sur la vojo kiu kondukas al ĝi, kaj kelkfoje eĉ ekvidi tion, kio kuſas apud ĝi. Beleco, simile al feliĉeco, serĉata por si mem, evitas nin. Beleco dependas de bona konduto. Emerson diris ; "Ni atribuas belecon al tio, kio estas simpla, kio havas neniom da senbezonaĵoj, kio ĝuste taŭgas. Beleco sin apogas al neceso."

William Morris pensis, ke ĝis tiam, kiam ni denove havos feliĉan kaj liberan popolon ni ne povos belecon venigi en nian vivon. Li diris, ke Arto estas la esprimo de ĝojo de la laboranto en ties laboro kaj verko.

Tolstoj difinis Arto jene ; "Homa aktiveco kies celo estas transdoni al aliuoj la sentojn de la artisto. Sekve, arto estas pero por unuigi la homojn, kunligante ilin en la samaj sentoj. . . La tasko por arto estas disvastigi inter la homoj fratecan unuigon."

Simpleco—ĝojo en laboro—frateco ; ĉiu dependas de la aliaj kaj ĉiu estas parto de Beleco. Do se ni volas beligi la vivon, tiuj tri idealoj devas konstante stari antaŭ ni. Kaj la idealo simpleca ja forte kreskas en la mondo, influante homajn privatajn vivojn, kolektivajn farojn kaj internacion vivon.

Simpleco signifas liberecon el malnovaj, jam ne uzitaj kutimoj, liberecon el senutilaj posedoj kaj luksoj, liberecon el falsornamoj kaj nenaturaĵoj. Simpleco farus nin labori por ĝui nian plezuron kies akiro ne kaŭzas doloron al niaj fratoj kaj kunestoj en la malpli altaj regnoj. Tiuj idealoj devigas homojn peti pli simplan nutraĵon—nutraĵon, kiu ne devenas de putrigintaj membroj de buĉitaj bestoj. Homoj komencas kompreni, ke korpo, kiun oni nutras per kadavro emas allogi malsanojn kaj, ke ĝi ne povas facile evolu spiritecen. La sperto montras al ni,

ke per pli simpla dieto homo povas pli bone verki per sia cerbo kaj pli sanigadi la korpon. Unu idealo de simpla nutraĵo sin trovas en libro, "Ways to Perfect Health" (Vojoj al perfekta sano) de I. S. Cooper, jene : "Ne estas difinita tempo por mangoj, sed sur granda tablo en lia mongōcambro oni metas aron da pladkovriloj sub kiuj sin trovas deksep kelke da specoj de nuksoj, kelke da specoj de grenoj, frēsaj vegetaloj el lia propra ĝardeno, ĉiuj laŭsezonaj fruktoj kaj aro da mangindaj nutraĵoj. Kiam ajan oni malsatas oni ĉetabligas kaj mangas. Forestas la kuiristo el la senhoma kuirrejo, ne estas brogado, boligado aŭ bakado kaj tre malmulte da pladlavado. Laŭ tiu maniero mia amiko edukis multenombran familion da sanaj infanoj kaj li mem estas en tre bonstato. Ĉi tiun planon li uzis dum la lastaj dudek kvar jaroj kaj oni devas konfesi ke ĝi multe sparadas tempojn kaj elspozojn."

Al tiu idealo homoj evoluadas. Malsimplaj kuiraj metodoj iom post iom mala-peras kune kun la terura, naŭza butiko kun kadavroj.

Ni trovas, ke la deziro al pli simplaj vestoj ankaŭ kreskas. Vestojn akiritajn el la buĉado de bestoj kaj birdoj oni ne tiom multe portas nun kiel antaŭe ; pli simplajn kaj pli sencajn oni pli ofte vidas. Evidentigas ribelado kontraŭ la nuntempaj malbelaj Eŭropa vira kostumo, kaj homoj komencas demandi kial diferencigas laŭdesegne la kostumoj de la viro kaj virino. Ĉiutage pli da homoj, forjetante la timon ŝajni ridindaj, ekbatalas kontraŭ la sklaveco de modoj kaj eluzitaj kutimoj. Ili jam komencis fari ion, ne ĉar ilia najbaro ĝin faras, sed tial, ke la idealo parolas al ili.

Ni trovas, ke la deziro al pli simpla loĝejo ankaŭ kreskas. Domoj kun siaj apartenaĵoj jam farigis tute simplaj kompare kun la antaŭ kvindek jaraj. Alrigardu modernan domon kaj vi vidos, ke eĉ ne unu parteton oni konstruis ekstere por ornami. Ĉio estas utila kaj tute simpla. Kiel diferenca estas tio al la antaŭ kvindek jara domo, kun ĝiaj senutilaj korniĉoj, ornama feraĵo, finialoj

k.t.p. La interno de moderna domo ankaŭ fariĝis pli kaj pli simpla, de la unuona tapeto ĝis la tasoj kaj pladetoj. Ĉio penas vasten briliĝ sian celon kum kiel eble plej malmulte da ŝajnigo kaj multe da simpleco. ĉar vereco estas beleco. Ĉian senutilan meblon oni eliras, malmulte da bildoj almuriĝas, kvankam oni ofte ŝangas ilin, kaj ĉia senutila ornamo forestas. La movado de "Arts and Crafts" (Artoj kaj Metioj) faris multon por kreskigi ĉi tiun deziron al simpla meblado en Britujo. Alilande la movado kreskas forta, notinde en Aŭstrio kie ili eble staras pli antaŭen ol la britoj.

Ĉi tiu deziro al pli simpla nutraĵo, vestaĵo kaj loĝejo helpas solvi la problemo pri servistoj. Homoj penas realproksimiĝi al Naturo; ili jam ne vivas por gajni posedojn. Ili komprenas, ke ĉio, kio estas plej havinda estas same ĝuebla por ĉiu—la belecoj de la naturo kaj la grandaj verkoj de la artistoj. Kontraŭ mašinajo estas ribelado. Ŝajnas al multe el ni, ke la tolerado al tiom da senutilaj mašine faritaj objektoj estas peko kontraŭ simpleco kaj frateco. Ĉiu foje kiam ni aĉetas ian mašine faritan objekton—anstataŭ havebla manefarita, ni tre kredeble helpas al la trolaborado de homoj. Al multe el ni estas tre dube, ĉu mašinaro estis beno al homoj. Dum ĝi faradis por la malmultaj grandan renton, ĝi ankaŭ faradis sennombrajn sklavojn kaj sovaĝulojn. Unuflanke ni havas malelegantecon kaj nenaturalecon, aliflanke malriĉecon kaj malbelecon. Vera klereco venas unue nur el utila laboro mane farita. Ni ĉiuj donu ĉiutage iom da tempo al mana laboro. Specialigi estas dangere. Godfrey Blount diras pri mašinaro: "Kontraŭstari al la prispirlita malsageca kaj egoista materialismo kies ekstera kaj videbla signo estas mašinaro, estas la devo de ĉiu homo, kiu ekkonas pli noblan idealon. La efiko el mašinaro al la ĝenerala homa sano, intelekto kaj moralo estis malbona anstataŭ bona. Ni povas juĝi pri la kvalito kaj vera valoro de faritajo de laboristo, nur per la efiko resultanta al tiu laboristo. La sola apologio por mašinaro estas tio, ke ĝi vastigu al la tuta mondo libertempojn kaj kleracon. Sed ĝis nun ĝi ne efektivigis tion. Ĝi donis al ni unutongan akuratecon anstataŭ

diverseco kaj varieco, kvanton anstataŭ kvalito, malsanan urbon anstataŭ libera kamparo, la doktrinon de avareco anstataŭ la doktrino de amo."

Spite al ĉio ĉi ŝajnas, ke kelkaj specoj de mašinoj venis por resti, kaj en la fino uziĝos por la bono de ĉiu. Kredeble la ŝtato tute malpermisos ĝian uzon kie tio fariĝas malutila, kaj en aliaj okazoj la teda longa labortempo en fabrikejoj mallongigas. La uzon de grandaj mašinoj por privataj komercaj celoj oni malpermisos, ĉar tio farus la vivon pli konkura, malama kaj malbela, kiel ĝi faradas en la nuntempo. Malgrandajn unuhomajn mašinojn oni permisos, ĉar ili ne malhelpas al individua gusto kaj arteca kapablo. Ĉiuspecon de mašinaro, kiu faradas la vivon malalte valoras kaj malbela, oni devas malhelpi, sed iuspecon, kiu ĝojigas, simpligas kaj fratecigas la vivon, oni restigu.

Unu granda movado, kiu venigas el haoso simplecon estas la konstuado de ĝardenurboj. Pensu pri niaj modernaj urboj kun ilia manko de plano, fervoja sistemo, aero kaj spaco, en kiuj iu homo havas la rajton starigi amason da brika malbelajo, aŭ ŝoki la vidon per multekoloraj afišaĵoj! Ĉu ĉio ĉi ne estas peko kontraŭ simpleco? En niaj estontaj ĝardenurboj kiel priskribitaj de Sro. Ebeneze Howard la fondinto de Letchworth, ne ekzistas kvartaloj. En la centro sin trovos belega ĝardeno, kaj ĉirkaŭ la ĝardeno staros la ĉefkonstruajoj: la urbdomo, teatro k.t.p. Kuŝante ĉirkaŭ ĉi tiuj konstruajoj troviĝos plua pli granda ĝardeno havanta ĉe la ekstera rando vitran arkajon. En tiu vintra ĝardeno aŭ arkajo oni trovos la grandajn butikojn kaj provizejojn. Radiante el la centro estos largaj vojoj kun multaj arboj, al kiuj frontas malsimilaj domoj kaj ĝardenoj. Pluen oni trovos plu da domoj, kelkaj kun komunaj ĝardenoj kaj kuirejoj. La dometoj gruviĝos por formi kvadratojn tial, ke ĉiu dometo povas turni sian fronton al la suno de kie venas lumo, mildeco kaj sano, kaj ankaŭ pro tio, ke oni per tio forigas enmurigitajn postajojn, post-kortojn, vojetacojn kaj tiajn abomenajojn. Pensu pri la digno kaj ĉarmo de kvadrato dometa, precipe kiam ĝi estas tute simpla. Pensu pri tio, kiel tia centro per kunagado

povus havigi al ni multajn bonaĵojn, kiujn ni ne povas esperi ricevi per individua agado. La konunaj lavejo, bakejo, kuirejoj kaj ĉambroj havos la lokon de niaj nunaj tiaj privataj ejoj. La komuna kuirejo estus afero de sindeteno kaj komunisma spirito. La kumunisma spirito influos la tutan arhitekturon. Fabrikejoj, konservejoj, laktejoj, vendejoj, karbejoj lignoj, k.t.p. kuſos ĉe la limoj de la urbo, kaj frontos kontraŭ cirkla fervojo, kiu cirkauiras la tutan urbon. Ĝardenurbo kreskos nur ĝis difinita grandeco. Kiam tiu amplekson ĝi atingis, oni, konstruos pluan urbon ĝuste ĉe la ekstera limo de la zono de ĝia propra parklando. Stariginte ĉirkau si kvin, ses iomete pli etajn urbojn, ĝi kunligos la tutan grupon per simpla fervoja sistemo. La granda karakterajo de ĝardenurba vivo estos komuneo aŭ civitaneco. La privataj domoj estos tre simplaj kaj la publikaj konstruaĵoj estos pli grandaj kaj pli belaj ol io, kion ni nun starigas, ĉar kolektiva agado estas tiom pli fortaj kaj pli granda ol individua. Mاستrumajaj aferoj simpligas; kuirado ne farigas en aŭgusto en dudek domoj je la sama momento se oni povas fari ĝin en unu kuirejo per unu dekono de la laboro kaj kosto. Nek trairos straton da dudek domoj ok veturiloj por liveri lakton, se unu sufiĉus. En tiu tempo ni estos pli sagaj, ni simpligos.

La plej malsimpla afero en moderna vivo eble estas nia legaro. Leĝoj ekzistas nur por tio, ke homo estu atentigita pri sia devo. Ĉu ne estas absurde do trovi, ke ili estas tiom malsimplaj, ke ni devas dungi specialistojn por ilin klarigi? Kaj eĉ tiam ni ofte trovas, ke du legistoj havas malajn solvojn pri la sama punkto diskutata. La idealaj leĝoj estus tiel simplaj, ke ĉiu komprenus la

signifon; sed antaŭ ol havi tiajn leĝojn ni devos simpligi nian guston kaj fratecigti la vivon.

Antaŭ kelkaj semajnoj en la katedralo "Sankta Paŭlo," Londono, kononiko S. A. Alexander predikis senkaſe pri simpleco. Li montris, ke kiam £20,000 elspeziĝas por festa manĝo, grandan laboriston oni dungas, sed en la fino nenio restas; aliflanke se tioma sumo elspeziĝas por konstruado aŭ por urba plibonigado, ion daŭran oni havus. Li montris, ke kiam ajn ni faras laboriston produkti ion senutilan kiel diamanton, alia laboristo perdas la okazon produkti ion utilan.

Ni memoru ĉi tion kaj ni laboru ĉe la flanko de evoluado simplecen. Ni devas evolu al simpleco ĉar konkura komerco kaj kapitalismo faris el nia socia sistemo malsimplan konfuzon. Ni devas batali kontraŭ malsparemaj kaj senutilaj naciaj luksoj, kiel konkuraj fervojoj, provizejoj k.t.p.

Jen estas paragrafo el libroto "The Gospel of Simplicity" (La Doktrino de Simpleco), de Godfrey Blount: "Ni devas reiri al simpleco, ne pro tio, ke ni estas infane nesciuj pri kiel malsimpla, konfusa kaj kruela ni povas fari la vivon, sed ĉar ni scias ĝin nur tro bone kaj decidis nepermesi ke ĝi restu tia. Kaj tial ni devas batali kontraŭ ĉia senutila kaj kruela modo (ĉar senutila modo estas ĉiam kruela) lukso en vestaĵo, nutraĵo kaj servado, tial ke ĝi la lumon kaſas for de aliuloj, same kiel for de ni mem. Se ĉio ĉi estas asketismo ĝi estas asketismo pro nia pli alta komforto kaj por la bono de la homaro; ĝi estas fakte, superege estetika —senteme impresebla al la pli altaj postuloj de Beleco, kiu estas fine nur alia nomo por Simpleco."

H. B. H.

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Where'er thou see'st a veil  
Beneath that veil He hides. Whatever  
heart  
Doth yield to love, He charms it: in  
this love  
The heart hath life: Longing for Him the  
soul  
Hath victory.

Seeing is believing, while the opposite mode of knowledge, that by which we take cognisance of the inner world, is suggested in the words of the most esoteric of the Evangelists: "Blessed are they that have not seen, and yet have believed."

—W. ASHTON ELLIS.

## IDEALS OF THE FUTURE

## VII.—THE IDEAL OF EDUCATION.

THE Ideal of Education can only be thoroughly grasped by those who know that reincarnation is a law of Nature, or, at least, believe in it sufficiently to let it shape their conduct. To a lesser degree, those who believe in heredity, as taught by Darwin and Clifford, may realise what a child really is, but those who see in the spirit embodied in the child a new creation, fresh from the hands of God, with no past behind it, must always remain in an unintelligent confusion as regards any theory of education.

To us, who know reincarnation as a fact, the child is a spiritual Intelligence, embodied in a mental, emotional, and physical body; the body is new, and its characteristics are the outcome of his past experiences, and are, therefore, interesting and instructive.

The mental equipment, brought out of the past, indicates the results of past mental experiences, and the stage of evolution reached, and the line along which further education may best proceed. The emotional qualities similarly mark the stage reached in moral evolution, while the physical body shows the limitations imposed on the manifestation of these powers, the limitations which may gradually be pressed back to some extent, but cannot be transcended. In the child's brain exist the number of cells which will serve him as mental instru-

ment; these cannot be increased in number, though they may send out processes, may grow in complicity; they are the limit set by Karma for this life in the body, and naught may avail against this physical boundary.

The first thing to do, obviously, is to study the child, to mark his impulses, to ascertain his tendencies, and then to co-operate with, not to coerce him. The greatest liberty compatible with his mental, moral, and physical safety should be given to him, in order that he may freely follow the guidance the ego will be seeking to exercise over his new instruments. Of vital importance is the environment of the child, for it must be remembered that he brings with him the germs of all the qualities he has acquired, and that the growth of these may be quickened or retarded, may be nourished or starved, by the influences which play upon him from without. Hence, none but the pure in thought, word, and act should come near a young child; he should be shielded from every feeling of anger, of impatience, of unkindness, and no coarseness, no harshness, no baseness, should be allowed to come into contact with him. All that is fair and gentle, loving and encouraging, tender and brave, should surround him, and stimulate into exercise all that in him is noblest and best.

ANNIE BESANT.

*(To be concluded.)*

[Owing to a rush of work, Mrs. Besant was unable to complete this article ere leaving for India.]

## AN EASTER MESSAGE.

IT was Easter Even. The redeemed world lay wrapped in solemn stillness awaiting the glad moment of the rending of the Tomb. A holy calm brooded over all things, and an unfathomable peace. Nature and man were preparing for that great paeon of thanksgiving and praise which is sounded on Easter Day.

know something about Him," said my Guide, "you must leave your world and come into Our's. We see all things in their entirety, and work to bring the greatest good to all alike. You in your world see only a part, the broken arcs; in our world, the round is perfect, and incompleteness is completion."

Then we saw a mighty angel standing in

the heavens, a silver trumpet in his hand, on which he sounded a long-drawn note of summons. And from all parts of earth and heaven there gathered angels to listen. The ethereal spaces were filled with the noise of their rushing wings. From the North they came, from the South, the East, and the West, a vast



A glory filled the room where I was, and the well-loved Form stood beside me:—

"Come," he said, "and hear the Master's message, the Easter greeting of the risen Christ to the world He loves."

Together we glided upwards, wafted by the quiet breeze, the herald of the new morning, till the world lay spread out beneath us. We saw the earth as a unit in space, the nations of men as one great Whole, God's children, all of whom He loves as part of Himself. "And to understand Him, to

host, and the heavens shone with their brightness.

The first angel spoke, and his voice was like the call of the silver trumpet he bore:—

"My brothers, as the messenger of the Great Lord I have summoned you hither, now at this season, when earth rejoices over the return of light and life. The Lord Who is Wisdom Incarnate, the Teacher of men and angels, bids you prepare His Way among the nations, telling them of His Return. Guardian helpers of humanity, to you rings

out His command. Obey ! Tarry not, for the time is short, and He is waiting to reveal Himself to the sons of men ! ”

And the angels answered with a glad shout, and the music of their triumphal song echoed to the far-distant corners of the earth. Then, swiftly flying, they spread their message of love and gladness. “ Behold the Redeemer cometh,” they sang to the Four great Winds of Heaven, and the Four Winds wafted the joyous tidings o'er the sleeping earth. “ Wake, trees and flowers, the Lord of Life is at hand,” they whispered amid tropical forests and in cool woods, and fields, across great stretches of veldt and prairie-land, away to the dim fastnesses of the North, far again to the snow-clad South. And their cry was taken up and echoed by mountain and lake, desert-sand and river, plain and forest. Some winged their flight to great cities, pouring out the joyful news to poor and rich ; others sped to towns and villages, while some flew to lonely encampments and huts where men live far from home and friends.

And I looked and saw the pale dawn break in the eastern sky, dispersing the clouds of

night. Brighter and yet brighter grew the horizon, until one crimson ray shot across the rosy gleam, pointing downwards to earth. Its radiance lit up a garden, secluded among the giant Himalayas. The angels paused in their work of love ; there was a hush of expectancy. The garden became filled with the light of the sun-ray. Then a Figure appeared, clad in soft white. On seeing Him, the angels fell down in reverent worship, the trees bent their stately heads to bid Him welcome, the flowers nodded a joyful greeting. All Nature rejoiced to see the Lord of Love, Whose Feet were so soon to tread the ways of earth.

Slowly He raised His hands in blessing, while the sun rose, illumining the great spaces with quickening light.

As I gazed and worshipped, His Voice sounded across the distance :—

“ Tell my people to seek their risen Lord, for behold I come quickly.”

And the angels sang, and trees and flowers echoed the refrain :—

“ Even so, come, Lord Maitreya ! ”

#### A MEMBER OF THE ORDER.

Christ ! I am Christ's ! and let the Name suffice you.

Ay, for me, too, He greatly hath sufficed : Lo, with no winning words I would entice you. Paul has no honour and no friend but Christ.

Lo, as some venturer, from his stars receiving

Promise and presage of sublime emprise, Wears evermore the seal of his believing

Deep in the dark of solitary eyes. So even I, and with a pang more thrilling, So even I, and with a hope more sweet, Yearn for the sign, O Christ ! of Thy fulfilling. Faint for the flaming of Thine advent feet. Ah ! what a hope ! and when afar it glistens, Stops the heart beating and the lips are dumb ;

Only my spirit to His silence listens, Faints till she find Him, quivers till He come.

Surely He cometh, and a thousand voices Call to the saints and to the deaf are dumb ;

Surely He cometh, and the earth rejoices, Glad in His coming who hath sworn, I come.

This hath He done, and shall we not adore Him ?

This shall He do, and can we still despair ? Come, let us quickly fling ourselves before Him,

Cast at His feet the burthen of our care. Yea, thro' life, death, thro' sorrow, and thro' sinning,

He shall suffice me, for He hath sufficed ;

Christ is the end, as Christ was the beginning,

Christ the beginning, for the end is Christ.

—From *Saint Paul*, by

FREDERICK W. H. MYERS.

## LE FAMILISTÈRE DE GUISE.

*L'usage et l'emploi de la richesse n'atteignent un but conforme aux lois de la vie, qu'en créant le milieu dans lequel ils peuvent réellement produire le bien-être au profit de tous, et concourir, au progrès de la vie humaine par le complet développement des facultés de chacun.—A. GODIN.*

UNE grave question qui doit nous intéresser tous actuellement c'est cette question sociale, ce casse-tête des penseurs et des philanthropes. Un homme en France, M. Godin André, a sinon résolu ce problème du capital et du travail, mais du moins s'est placé au premier rang des réformateurs sociaux, en donnant par son institution une des solutions pivotables à la question de L'ORDRE PAR LA LIBERTE en vue de relever le sens moral et la dignité des masses. Nous voulons parler de cette œuvre admirable à laquelle cet homme consacra sa vie, qui constitue l'expérience la plus sage et la plus heureuse qui ait été tentée pour résoudre prudemment un des principaux problèmes sociaux : "Le Familistère de Guise."

Fils d'un simple ouvrier, ayant reçu une éducation et une instruction rudimentaires, il commença son apprentissage à 11 ans, puis se conformant selon l'usage de l'époque il entreprit son tour de France pour posséder son métier à fond. Là, il connut par expérience la vie de labeur et de misère qui trop souvent est celle de l'ouvrier et c'est au milieu de l'accablement de journées de 15 à 18 heures de travail qu'il s'était fait la promesse que si un jour il arrivait à s'élever au-dessus de la condition de l'humble, il chercherait les moyens de lui rendre la vie plus supportable et plus douce, en un mot de relever le travail de son abaissement. De retour au pays il installa pour son compte

un petit atelier de construction d'appareils de chauffage et une heureuse innovation lui ouvrit la voie qu'il cherchait. Imaginant de remplacer dans les appareils de chauffage la tôle par la fonte, les essais réussirent, les commandes affluèrent, bref en 1846 il occupait une trentaine d'ouvriers . . . et le dernier inventaire avant sa mort révélait un chiffre d'affaires de 3,466,419 francs occupant dans ses deux usines 1526 ouvriers.

A mesure que son industrie prospérait, Godin réalisait ses promesses, diminuant la journée de travail, créant des caisses de

secours mutuel, mais la législation de l'époque mettait une entorse à son rêve : UNE ASSOCIATION FIXANT D'EQUITABLES RELATIONS ENTRE LE CAPITAL ET LE TRAVAIL\*

En ce temps-là le communisme remuait les idées, rejoignant du mouvement économique

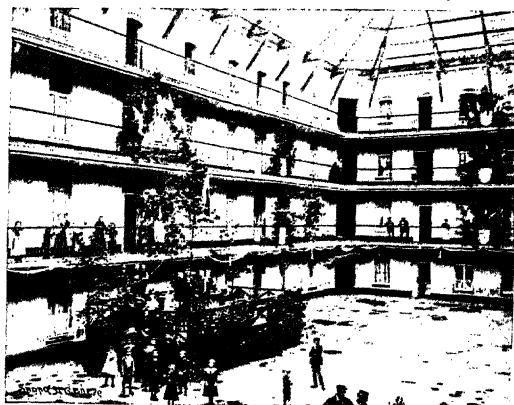
que 1830, système tendant à faire prévaloir la communauté des biens : abolition de la propriété individuelle et la remise de tout l'avoir social entre les mains de l'Etat, chargé de la direction du travail et de la répartition du produit de ce travail entre les citoyens, cela procédait du christianisme, de Campanella, d'Harrington, de Hall, Fénelon, l'abbé Saint-Pierre, de Babeuf.

Godin était mutualiste avant tout et disciple de Fourier, c'est sous ces influences



Le groupe principal du Familistère (Vue prise de l'ouest à l'est).

\*André Godin—La vie & son œuvre par Alfred Migrenne.



La cour centrale.—Un jour de fête.

qu'il conçut et fonda le Familistère. Ce n'est d'ailleurs qu'en 1880 qu'il put établir cette association du Capital et du Travail.

Il mourut le 15 Janvier 1888, laissant cette association en pleine prospérité, lui abondant par testament la quotité légalement disponible de sa fortune, c'est-à-dire 3,100,000 francs. Grâce à ce legs, les ouvriers sont entrés en possession de leurs instruments de travail, des habitations, et des usines de Guise et de Schaeabeech. Comme on le voit, le petit apprenti de jadis tint sa promesse, laissant aux humbles les bienfaits de sa généreuse initiative et au monde l'exemple d'une vie de travail consacrée à l'œuvre de la paix sociale reposant sur ces véritables assises, celles de la justice et de l'équité.

Vous n'arrivez, disait-il, à rendre entre vous l'Association bonne et viable, qu'à la condition de vous inspirer des sentiments d'amour les uns pour les autres, de vous débarrasser des sentiments personnels et égoïstes, de pratiquer dans tous vos actes l'amour, le respect d'autrui et d'agir sans cesse envers les autres comme vous désirez qu'ils agissent envers vous.

\*La répartition des fruits entre les divers facteurs de la production, se fait dans l'ordre suivant.

1. LA PART DES FAIBLES, que les statuts interdisent formellement de diminuer et qui est attribuée d'abord à la mutualité sociale (caisses de pensions et du nécessaire de la subsistance, caisses des assurances mutuelles contre la maladie, & . . .) puis à l'éducation et à l'instruction de l'enfance.

2. LA PART DU CAPITAL (son salaire ou intérêt).

3. LA PART DU TRAVAIL, avec pourcentage réservé aux capacités. Le concours apporté par tous ceux qui participent aux opérations de l'Association est évalué par leurs salaires. La part des dividendes revenant au travail sera donc déterminée par la somme des salaires et appointements payés, en tenant compte de la catégorie de membres à laquelle chacun d'eux appartient.

Le concours du Capital est rénuméré par un intérêt maximum annuel de 50/0. Cet intérêt considéré comme le salaire du Capital, interviendra dans la répartition du dividende au même titre que le salaire des ouvriers. Un simple aperçu va nous montrer la marche de ces opérations. Depuis la fondation, il a été distribué au travail, en certificats d'épargnes (parts d'intérêts), une somme totale de 12,806,010 francs.

Dans cette même période, le montant total des salaires s'est élevé à 82,892,602 francs.



Le théâtre et les écoles.

\*Hatice sur l'ancienne Maison Jadin.



Une deuxième chambre à coucher.



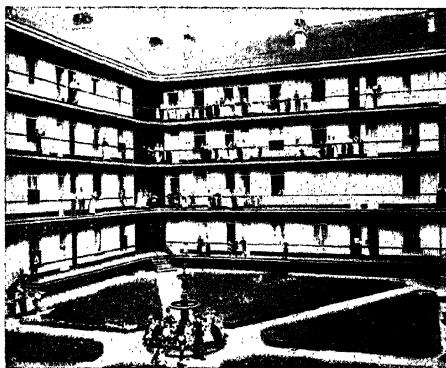
Une chambre à coucher.



La caisse et le comptoir du pain, à l'épicerie



Une partie du magasin des étoffes et de l'ameublement.



Cour du Pavillon de la rue André Godin



La classe de dessin au cours complémentaire.



La nourricerie.—Préparation d'un berceau.

Le travail a donc reçu :

En salaires	... ... ...	82,892,602
En bénéfices	... ... ...	12,806,010

Total pour le travail ... 95,698,612

D'autre part, le capital a reçu :

En salaires, c'est-à-dire en intérêt à 5% ... 8,283,653  
En bénéfices ... ... ... 758,265

Total pour le Capital... 9,041,918

On remarquera que dans la combinaison de Godin, la part revenant au travail en dehors de ses salaires, se trouve de beaucoup supérieure à la part totale du Capital, que de plus, le capital étant représenté lui-même par les parts d'intérêts acquises par le travail, c'est donc en réalité au travail que tous les bénéfices ont été distribués.

Godin compléta son œuvre en transformant les misérables taudis des ouvriers en un splendide palais social. Il réunit dans une conception nouvelle de l'habitation, tous les éléments d'hygiène et de salubrité, en concentrant toutes les choses d'un usage public

et général, en rendant accessible à tous et d'une manière égale, les commodités de la vie.

L'habitation Familistérienne comprend 3 groupes d'habitations distinctes. Le groupe principal est formé de trois édifices rectangulaires : le pavillon central et deux ailes, chaque édifice forme un tout complet et possède un sous-sol, rez-de-chaussée, 3 étages et grenier. Chacun d'eux a sa cour intérieure bétonnée et couverte de vitrage à la hauteur des toits. Des galeries en forme de balcon, entourent chaque étage du côté des cours intérieures. Elles sont reliées d'un édifice à l'autre par des couloirs, permettant aux habitants de circuler partout à l'abri des intempéries.

Le nombre des pièces composant chaque logement est variable, pour répondre aux besoins divers des familles. Les logements de 2 et 3 pièces sont les plus nombreux, on en trouve quelques uns d'une seule pièce ; par contre d'autres ont 4 et 5 pièces et même davantage. L'habitation étant propriété sociale, tout membre de l'Association habitant le Familistère est locataire de son logement ; les loyers sont établis sur un prix de base au mètre superficiel. La base varie suivant les groupes d'habitations et dans chaque groupe suivant l'orientation et l'étage,

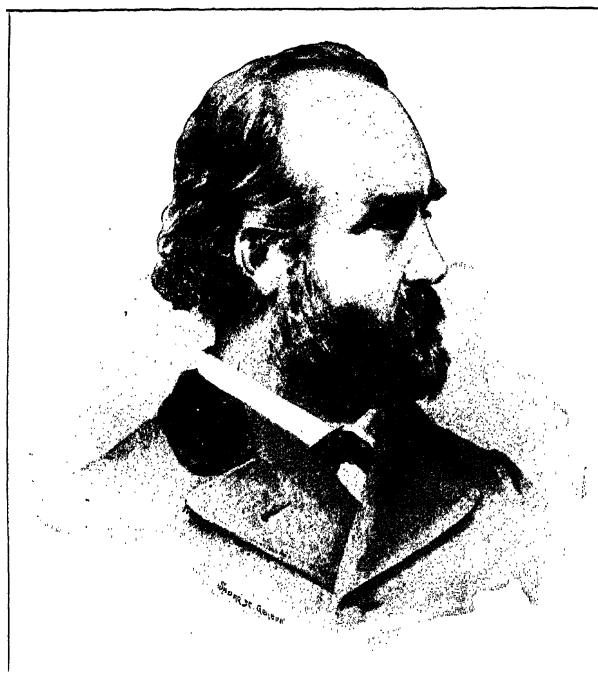


Les enfants au préau.

la base est comprise d'ailleurs entre 35 et 22 centimes par mois.

Le nombre de logements dans le Familistère de Guise est de 491, pour une population de 1272 habitants.

L'observation volontaire des règlements, la pratique constante des mesures arrêtées en vue du bon ordre général et des intérêts de chacun, l'agencement des choses qui fait que tout habitant peut jouir de ce qui lui est nécessaire sans porter préjudice à autrui, fait régner l'harmonie dans



JEAN-BAPTISTE ANDRE GODIN.  
Fondateur de l'Association du Familistère de Guise.

l'habitation unitaire. Un puit artésien établi par Godin, fournit l'eau potable à un débit de 100,000 litres en 24 heures, à une altitude de 20 mètres.

Le groupe principal d'habitation, est construit dans une presqu'île formée par deux bras de l'Oise. Au nord de l'habitation, entre celle-ci et la rivière, s'étendent des pelouses bordées d'arbres, de massifs de fleurs et d'arbustes. Ce groupe est réuni à l'usine par un pont appartenant à la société et établi sur l'Oise. Sur la rive droite de l'Oise, en face de l'usine, s'étend le jardin d'agrément, avec ses parterres, ses massifs, ses arbres fruitiers, ses kiosques, ses statues, ses bassins et tout à l'extrême de l'extrémité de

la pointe, dominant les environs, le Mausolée du Fondateur, les parcs, pelouses et jardins.

Goods are disguised by the vulgarity of their concomitants, in this work-a-day world; but woe to him that can only recognise them when he thinks them in their pure and abstract form!—WILLIAM JAMES.

No matter how full a reservoir of *maxims* one may possess, and no matter how good one's *sentiments* may be, if one have not taken advantage of every concrete opportunity to *act*, one's character may remain entirely unaffected for the better.—WILLIAM JAMES.

When a resolve or a fine glow of feeling is allowed to evaporate without bearing practical fruit, it is worse than a chance lost; it works so as positively to hinder future resolutions and emotions from taking the normal path of discharge.—WILLIAM JAMES.

## MRS. ANNIE BESANT: AN APPRECIATION.

(Reprinted from *T.P.'s Weekly*.) By L. HADEN GUEST.

**W**HEN Mr. Bernard Shaw, lately at the Fabian dinner to the retiring Secretary, referred to Mrs. Besant as "the greatest orator in England, in Europe, perhaps in the world, perhaps the greatest woman in the world," he voiced a thought spreading to-day widely and more widely wherever civilised men are living. Mrs. Besant's Sunday evening lectures at Queen's Hall are a revelation of what public meetings may be: outside a mass of men and women surging up to the ticket office doors; inside an overflowing audience keyed up to a high pitch. Men and women of all grades and of all kinds. The trade unionist, the socialist, the aristocrat, the philosopher, the politician, the reformer—men and women marked and distinguished in all kinds of ways, sit side by side with lesser folk; and when the white-robed figure enters, precisely on the hour of the lecture, the whole audience rises in salutation.

## TRIUMPHAL PROGRESS.

Mrs. Besant does not appear to speak loudly, yet her every word is heard in the largest hall. Very little gesture is used, but the modulations of the voice follow the thought of the words and accentuate or stress this or that passage in the speech, as may be needed. The personality that is listened to with such rapt attention in England (for Mrs. Besant attracts large audiences wherever she lectures) is almost as well known in France or America, in Australia or New Zealand. A lecture by Mrs. Besant, in French, at the Sorbonne, on Giordano Bruno, the "Heroic Enthusiast," crowded the great lecture theatre to suffocation. The record of Mrs. Besant's lecture tours in India is like that of a Royal progress—triumphal processions, garlandings, and gigantic meetings of thousands of people, which have to be held in the open air because no hall can contain them. But all of this aspect of Mrs. Besant is only one side of her character—the most obvious public side.

## EVOLUTION OF THE SPIRIT.

To understand Mrs. Besant it is necessary

to be something of an evolutionary psychologist. The ordinary evolutionist tells us how in the growth of any creature from the germ, the seed out of which its form is built up, that creature passes through the stages of the evolutionary past of its form, "recapitulates" its evolutionary history. Before man is born as the man-child he passes through the stage of the primitive creatures of the slime of the waters, through the fish stage, and the ape stage. It is as though the form of man was compelled to act the story of his evolution. Just so is this true of spirit, and the life history of Mrs. Besant is the "recapitulation," the acting out, stage by stage, of the long ages of unfolding of her spiritual powers. Annie Woods, the sensitive, almost clairvoyant girl, revelling in Milton and *The Pilgrim's Progress*, in stories of the Christian Martyrs, grows into Annie Besant, the religious woman battling with doubt, expanding her philosophical outlook in the course of the struggle, and at length abandoning all dogma to search for truth untrammelled. Then the agnostic woman of firm will grows into the warrior fighting side by side with Bradlaugh for the miserable and oppressed. Side by side with Bradlaugh, Mrs. Besant entered into the great struggle entailed by the publication of the Knowlton pamphlet. Before, she had thrown home and family into the fire of sacrifice, now she threw the good opinion of all timid and well-wishing worldlings because it might help those who suffer. Mrs. Besant now believes the publication of the Knowlton pamphlet to have been a mistake—but it was a mistake with no trace of self in it; a mistake of the great heart that suffers for the error, but that learns from the mistake as nothing less great-hearted could have learned.

## LOSS AND GAIN.

Then, beyond the warrior, there unfolded the statesman. Bradlaugh was left behind, and Mrs. Besant joined the Fabians to write one of the famous "Fabian Essays in Socialism," on the foundation of which the socialist and labour movement of this country is so largely based. Before this,



MRS. ANNIE BESANT

*From a recent photograph by Halksworth Wheeler, F.R.P.S., Folkestone.*

Mrs. Besant had begun the agitation for women's trade unions, and founded the Matchmakers' Union. Strenuous as was the fight in the Socialist field, this was not all ; the statesman stage was over-passed, too, and the great religious teacher the world now knows stood revealed. At each stage and at each apparent change Mrs. Besant lost friends — to gain an ever-widening circle of friends ; but at each stage the other stages were not left behind, but included. Mrs. Besant's first public speech was on woman's suffrage, and it is one of her keenest interests to-day. The warrior fought for trade unionism among men and women, and her interest in that is as keen as ever. Her recently concluded agreement with the London Building Industries' Federation, for the building of the Theosophical Headquarters, may prove a landmark in industrial organisation. With Bradlaugh, Mrs. Besant proclaimed the duty of the freedom of thought ; and most insistently and urgently does she preach this sacred liberty (especially to those who most "believe" in her) to-day. Once Mrs. Besant was a pioneer educationalist on the London School Board, now she is the mother of a University scheme for India, and has largely built up the Central Hindu College in Benares. In England she voices "India's appeal for justice" ; in India she calls on the Indian world to get rid of those parts of the caste system which are outworn.

#### WORK IN THE WORLD.

Mrs. Besant dares to do in India what no other may do. On the anniversary of the partition of Bengal, the students determined to go in mourning to their colleges—among them Government Institutes. The Central Hindu College was the only one that refused admission to the mourners. Mrs. Besant herself met the students at the gates and sent them home with a smiling word. A great religious teaching work all over the world, a great organising work for the Theosophical Society, with its thousands of members all over the world, a great reform work among Indians, a great work of Imperial statesmanship among Englishmen, the founding of educational institutes and universities, the managing of the Theosophical estate at Adyar, in Madras, the planning of the great national headquarters that are springing up in England, France,

Holland, America, and in other countries—these are only parts of a wonderful existence. Mrs. Besant is the prophetess of the Order of the Star in the East, which proclaims the near coming of the World-Teacher, He whom the western world calls Christ.

#### SEER AND PROPHET.

Nothing neuropathic here, nothing of visionary delusion. Test Mrs. Besant on your own subject, or that to which your own is nearest allied—be you religious teacher, ethicist, reformer, statesman, or what you will—here you will find the sanest and most balanced judgment. What if her judgment be true on this also ? What a change in the world it means if truly we are living in one of the great periods where from the deeps of the Spiritual Existence that guards the world there steps forth into outward manifestation the great Teacher to point the way to the new great synthesis, the new road of salvation. And, withal, there is Mrs. Besant, whom thousands of young people think of as "Mother," whom thousands more think of as kindly friend ; the bright storyteller, the delightful recounter of humorous anecdote, the happiest of travelling companions. Mrs. Besant loves to do new things. She lately learned to drive a motor car, and she has started to edit in India a reform journal called *The Commonwealth*. It is one of half-a-dozen or so journals which she edits in her spare time. Is Mrs. Besant ever tired or weary ? Perhaps sometimes, after a very strenuous journey across Europe ; but ordinarily, no. One specimen day of Mrs. Besant's life must serve as an example of her energy. Rises at 4.45 a.m. in Cardiff (having lectured there the previous evening), travels to London, interviews business men, journalists, and officials of the Society, writes articles in her spare moments, long meeting in the evening, and after supper, at 10.45, sits down happily to correct a typewritten report of a speech for the printer. What is the secret of this energy ? The practical understanding of the paradox that he who would save his soul must lose it. The way to the understanding is taught in Gnostic Christianity, it is taught in Theosophy. To bring the knowledge of that possibility to all who can realise it is one of the great works of Mrs. Annie Besant's life.

## WITH POWER AND GREAT GLORY.

WE are sometimes told, by certain of our friends, that Christ will come at His Second Advent, not as a *Teacher*, but to reign with power on the earth, and that there will be no need for us to prepare ourselves in order to recognise Him, because all people will see and know Him. For:

"Then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet (marginal reading, 'with a trumpet, and a great voice'), and they shall gather His elect from the four winds, from one end of heaven to the other." (Matthew 24, xxx-xxxii).

But the Old Testament prophecies which were taken as referring to the first Coming spoke in startlingly similar language. For instance:

"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: . . . Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." (Isaiah 9, vi-vii).

"I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." (Jeremiah 23, v).

"And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell 'in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee.'" (Zech. 2, xi).

"Rejoice greatly, O daughter of Zion: . . .

behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, . . . and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth." (Zechariah 9, ix-x).

Many of the Jews misunderstood these prophecies, thinking they meant that the Messiah would come not only as the Spiritual Lord of all mankind, but also to reign as an earthly ruler and conqueror, more particularly to free them from the yoke of Rome, and when He came in lowliness, with none of the outward pomp and state of an earthly ruler, yet with spiritual power invincible, and in other ways fulfilling prophecy, they rejected Him. The inner meaning of the prophecies had become obscured, and in John 6, xv, we read that when the people had seen the miracle that Jesus did, the feeding of the five thousand, they said "This is of a truth the prophet that should come into the world," and Jesus "perceived that they would come and take Him by force to make Him a king," and "departed again unto a mountain Himself alone."

Whatever the inner significances of this story may be, at least its outer meaning seems plain, that the people had made the mistake of expecting that Christ would assume an earthly rulership over them and deliver them from their Roman conquerors. It remained for the Lord Himself to tell them that His Kingdom was not of this world, that "the kingdom of Heaven is within you."

The New Testament words say that all the tribes of the earth shall see the Son of Man

coming in the clouds of heaven with power and great glory, but as regards the material manifestation of earthly power they are far less explicit than the Old Testament prophecies. If those which spoke of Christ coming as a king who should "reign and prosper, and execute judgment and justice in the earth," in whose days Judah should be saved and Israel dwell safely, did not refer to the material, earthly rulership of the Jewish nation, but to the lordship of the Spiritual Israel, which ever belongs to the Master of Masters, should not we be still more on our guard against falling into a similar mistake to that of the Jews, and be very, very careful to look for the fulfilment of Christ's words respecting His second coming first and foremost in the Spiritual world, if not altogether in that world, rather than in the material? Why should these words imply kingship and power in any different sense from that which the former prophecies meant? Most assuredly the supreme World-Teacher *will* reign spiritually over all the peoples of the earth, that rulership *is* His already, but what if, in looking for One Who will come with all the outward signs and appurtenances of power, as certain of our friends seem to think that we should, we be in danger of falling into the same kind of mistake that the Pharisees made, and thus fail to recognise the spiritual glory of our Lord, if He should not appear in a manner which outwardly comes up to our expectations?

"And then shall all the tribes of the earth mourn; and they shall see Him coming in the clouds."

Now, obviously, this cannot be meant in a literal, material sense, for the simple reason that, the earth being round, it would not be possible for people of all tribes on it to see Him coming in material clouds at any one place; unless, indeed, they had become clairvoyant.

But we must bear in mind the fact that there are always several meanings to every statement of Scripture, the significance of every one being true in its own sphere or world of Nature. The ancient symbolism of the Four Elements will help us here. Clouds are water, and water always symbolises Emotion, feeling; such as love, joy, etc. Clouds are composed of water raised to a higher,

rarer state, purified, and lifted into the air. "Air" signifies Thought, the mental world. But these clouds are lifted above the firmament of air, into air which also is purer and rarer than that close to the earth. Perhaps, then, the "clouds" in which people of all lands will see the Lord coming, will be those of purified emotion, Pure Love, Pure Joy, utterly selfless, lifted into the world of pure, unselfish thoughts—thoughts of Love and Brotherhood to all beings, materialising on earth in Service, the gentle rain of goodwill, in showers of blessing upon all. For these clouds, these emotions, are lifted above the firmament of Thought, even to the realm of Pure Reason, Intuition, Love-Wisdom, Unity. That, we are told, is the plane of the Christ, Who, because He thus can see all beings, from above, in their true relation with each other, as one, is able to draw them together, to unite, and show them their inherent oneness.

Are we not bidden to strive to be like Him, our Elder Brother, our Great Example? And is it not, therefore, in trying to realise that unity, to live and serve in the Light of It, to rise toward that plane ourselves, that we must prepare to meet Him?

"And He shall send His angels, with a great sound of a trumpet (and a great voice), and they shall gather together His elect from the four winds, from one end of heaven to the other."

We have been told that Great Ones, Who to us are Masters, but to Whom He is Master, will appear with Him on earth. And already the voice of a herald-call has gone forth to all the world, drawing together those who look for His appearing, and will be His servants, from all creeds and all schools of thought, in every religion and in every nation. "Winds" surely stand for powerful currents of Thought. All systems, all religions, and philosophies, all shades of belief, will be gathered together at the feet of Him Who gave them, the World-Teacher, the Lord of Love.

He will come to *all* people, speaking peace unto all, with His Holy Ones, His angels, His messengers; and, as He Himself hath said, all people shall be gathered together in one World Unity, His spiritual Kingdom, for "There shall be one Fold, and one Shepherd."

L. M. WILLIAMS.

## THE SPIRITUALISATION OF THE DRAMA.

THE material quality of plays has always caught me, but it is only within recent years that the spiritual quality has held me with steady hands.

For a long time past I have been attending play representations in my capacity of dramatic critic. During the last four or five years I have been aware of a new experience arising out of some of the representations. Perhaps it was in Continental theatres in France, Germany, Austria and Russia, where the reform movement is making itself felt, and in London theatres under the influence of this movement, that the experience was strongest. The experience was this. While fully aware of all that was taking place on the stage—which was sometimes the conventional platform framed by a proscenium opening, and separated from the audience by an orchestra pit, and sometimes the whole of the arena of a vast building, say, Olympia during the representation of "The Miracle,"—I sat, or so it seemed, with my eyes closed and in a state of unconsciousness. At the same time my Self sat awake taking part in the performance, and gathering in a thin thread which was unwinding in the theatre. Apparently the thread was not continuous for when I awoke after leaving the theatre, I invariably found gaps in the sequence of my experience. Deeply interested, I sought to know more about this experience and gradually I came to the following explanation.

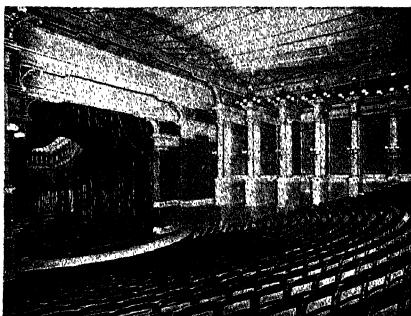
Lying within me is an element called the unconscious. Lying without me is the same element which proceeds from the universe of reality. The thread in which the Self was unfolding itself was therefore its own. But in passing from the universe of reality in order to come to fruition in the Self, the thread was acted upon in many

ways by material objects and agents—the theatre, dramatist, producer, actors and so on. Thus its unity and continuity were interfered with causing the gaps in my experience which I noticed when I awoke. This explanation led me to the important discovery that I had been experiencing the spiritual principle in the drama, and that this principle when fully developed is the mystical means of enabling the spectator to behold, as in a vision, his own inner self unfolding on the stage. Thus the characters of the play become symbols of divinity, appealing to the most profound sense of reality in him. The God on the stage and the God in the stalls are one.

No sooner was I aware of this spiritual significance of the drama than I began to sow the following questions:—

1. What precisely have I experienced for the first time in the theatre?
2. Why have I not experienced it sooner?
3. Why do I experience it now?

Reflection ripened the answers. Searching at the root of my experience I found that I had been first of all subjected to an action running through the drama. This action had no relation with the conscious



AMPHITHEATRE, STAGE, and SUNKEN ORCHESTRA  
WAGNER THEATRE, BAYREUTH.

cumulative effects of the drama, but was subterranean and preparatory in its workings. It was neither physical nor mental, neither evoked thought, nor excited reason. Indeed the specific form and character in which it manifested itself was non-rational and mystical. Its presence was only to be inferred from its practical effects of which I had no immediate knowledge or consciousness.

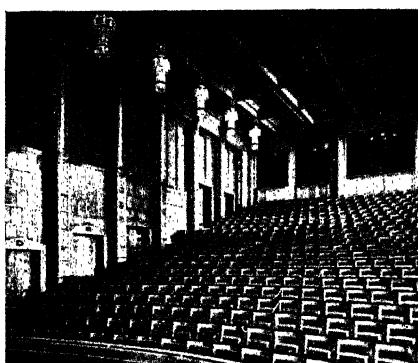
What were the effects that accompanied this action? I think they might be described as temperamental reactions to the touch of reality.

Under this touch the unconscious self as the outer shell fell away, seemed to pass into a larger state of being, going out to gather its own store of experience and returning to reveal the eternal verities to the conscious part of me. "Going out in loving adoration towards God, and coming home to tell the secrets of eternity to other men."

From this it is highly reasonable to believe a universal power as the cause of these effects, a power which we call Soul, and which we find seated in the human body. And it is not irrational to suppose that the action to which I had been subjected was Drama—and Drama, like Art, is a quality of Universal Soul, and therefore Soul itself, seeing that a quality cannot exist apart from that to which it belongs. Thus drama may be defined as Soul calling unto Soul.

If it is rational to suppose that Drama is the illuminating Infinite seeking to frame itself in the Finite (the drama) with the intention of transforming the human soul after its own image, it is not irrational to suppose that certain Finite things can exclude it from the drama. By the Drama I mean a framework devised by the human mind, into which drama, which is beyond form, flows to its human home and thence to its universal home again. Thus the drama is the intermediate link of the dramatic triad Action, Expression, and Impression. Two of the links are unchangeable and eternal, but the middle one is changeable and momentary; and as it changes or ceases to change, it unifies or separates the other two.

It was in the changeableness of the middle link that I saw an answer to my question, why the drama had not always exalted me mystically. It lay in the fact that this link, or Form let me call it, does not change rapidly or often enough. In consequence it becomes gross, loses its isolating action and impedes, and sometimes excludes, the power which seeks to flow through it. I saw that significant dramatic form is born of vivid motion, and lives by its power to express the running passions of Soul. But form may outlive its office and become static, and as soon as dramatic form becomes



AMPHITHEATRE  
KUNSTLER THEATRE, MUNICH

View from stage, showing Wagnerian system of Seating,  
Boxes, and Exits.

*Reproduced by permission of Prof. Littmann. Architec.*

static it ceases to be significant. It seems that significant form may so affect the essential spirit of drama that, as it decreases in significance, plays may degenerate 50 or more per cent. in dramatic essence, and, as it ceases to be significant, plays may be totally drama-less.

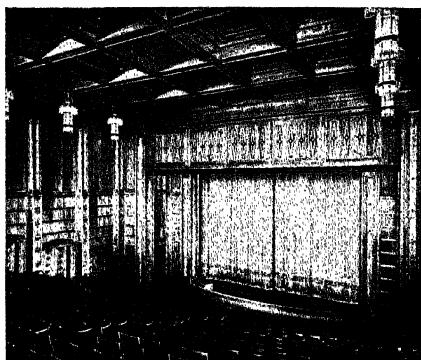
On thinking over this explanation I discovered the reason why some plays had determined the action of drama on my particular temperament and some had not. I had been present at the representation of plays whose form had been stationary from an early period in the world's history—ever since, in fact, words had replaced motion as a form of dramatic experience. From this period onward the verbal frame had

grown so amazingly in size and visibility that at last men had come to regard it as drama itself. Actually they believe it is the form not the content which provokes dramatic ecstasy in the spectator. Thus it is that verbal plays dominate the theatre to-day. Such plays may be divided into two classes, a so-called formless play which excludes drama (Shaw, Anton Tchekov); and a slightly different class of play which hinders it (the symbolico-literary play). To the first class belongs a species of play which grew out of the literary movement, which at the close of the 19th and beginning of the 20th centuries, accepted realistic canons and aimed at converting the theatre into an arena, in which literary battles were to be fought out. Accordingly such plays were concerned with aimless discussion of the facts of individual aspiration, or of human relationship, and not with setting free the fundamental flow underlying such relationship. They showed no apprehension of the truth that drama is the great fundamental flow in which are shadowed the eternal verities, and the perfect play is that which plunges, as it were, into the depths of the flow and emerges with an eternal truth which it places on the threshold of human experience, and there leaves it for experience itself to verify. They did not plunge into the mighty flow, but remained on its brink and chattered volubly about the facts of its existence and reasoned on its whence and whither, its depth and speed, so bridging it over with static words, thoughts and ideas that it became inaccessible even to persons of greatest sensibility.

Of course the thing of vital importance which these plays overlooked was that words are not drama. Nor do they become dramatic by being used for the discussion of human relationship. Essentially drama is passionate motion, motion that provokes passionate motion, and nothing else. In plays that have significant form, movement is the sole content. Man's striving to unfold under the touch of the Infinite constitutes the drama, that is, the form. His gradual attainment to the Heaven of Success in the fullest unfolding

and emergence in the Infinite, or the Hell of Failure in martyrdom in the flame of his own earthly aspiration, determines the variety of form, in the widest range of comedy and tragedy. Actually this comedy and tragedy of the human soul's unfolding under the touch of divine inspiration till it culminates in the mystical act of revelation, is beyond words. It can no more be expressed in words than the ecstasy of man caught in the embrace of absolute vision. And any attempt so to express it can only result in burying drama beneath a catafalque of words.

It may be objected that words may appropriately form a part of the action.

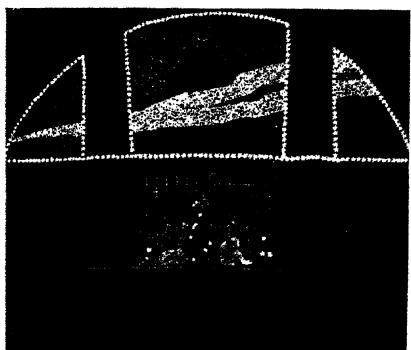


AMPHITHEATRE  
KÜNSTLER THEATRE, MUNICH.

View from auditorium, showing Wagnerian system of Sunken Orchestra, and Stage.

Reproduced by permission of Proj. Littmann, Architect.

But this is a fallacy which has arisen out of the misunderstanding of the history and primary meaning of words. In the world we see everywhere evidences of a rhythmic unity, and if we search deeply enough we shall find behind phenomena an antecedent power or principle of unity which is also rhythmic motion. So it is conceivable that motion came first, and that motion externalised itself in the form of motion. And it is also conceivable that words replace motion, as man lost his capacity for being provoked into expressing his inner nature in illuminating motion. So as man became static his form of expression became static.



Art Theatre, Moscow. "The Blue Bird" design for the Palace of Night Scene.

Reproduced from "L'Art Théâtral Moderne."

Expression was in fact transferred to the intellect and words became the agent of intellect. Words are said to be "winged" and "wheeled." But in a dramatic sense, at least, they are not winged, but motionless, and while dramatic action takes possession of us and dips us wholly into its continuous and unending flow, "dramatic" words salute the brain with a series of drum-taps each requiring the distracting pause, however brief, of reflection.

In the first class, then, were plays framing simply contentious dialogue. In the second were plays also framing dialogue; but they differed from the first in revealing an attempt to use words in a fuller sense.

Underlying this was the assumption that there is latent drama in words, and the purpose of these plays was to unfold this drama. Thus their dialogue varied from that of the discussion plays in being less dialectical. Its aim was to explain the action or the character or both, whereas the dialectical dialogue sought to explain the subject, just as a Greek Chorus explains the action of a Greek tragedy and a Platonian dialogue elucidates the subject of a discussion. And in explaining the action it was not surprising that some of the action itself filtered through the network of words. In this way the unconscious element in their plays evaded the conscious processes and made its appeal in a greatly modified form to the unconscious in me. The appeal was so slight indeed that it did not affect

the material quality which had caught me. To return to my analogy. If the discussion plays were seated on the brink of the great flow, covering it with commonplace things, the semi-discussion plays saw dimly beneath the commonplace things a movement which the others failed to see, and they sought by copying them to make the commonplace things express the movement.

All this smothering and semi-smothering explained why drama had not provoked dramatic ecstasy in me. Words had so completely materialised the drama that the spiritual flow was hindered or stopped. So it became clear to me why I had experienced the spiritual principle in the drama. I had been present at a form of representation, whose high aim was to dematerialise the drama. This representation was founded not only on a vision of the movement running through the commonplace things, but on a conscious attempt to relate these things in such a way that the accumulated excitements of the flow, about which the spectator knows nothing, should raise the human soul to that ecstatic condition that transmutes all the material things in a dramatic representation.

It will be remembered that this form of representation was initiated by Richard Wagner, who sought to unite the drama and the theatre and to produce one big unified effect by the aid of a specially designed theatre, and that powerful elemental triad, motion, sound and light.



Decoration for Act 2, "The Magic Flute," designed by Professor Lefler. Produced at the State Theatre, Leipzig.

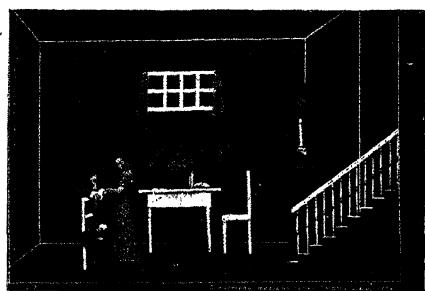
Wagner's aim failed, however, partly owing to the inordinate length of his music-dramas, and partly to his inability to spiritualise the whole of his scheme. He did not, for instance, dematerialise the scenery and accessories by making them symbolical. Wagner's conception of a synthetic theatre may be said to be based upon two assumptions. (1) Drama is not on the level of consciousness. It is deeper than our consciousness can reach and is, in fact, the unconscious element. It is an antecedent unity, which the specially

arrested and its fruition frustrated by many disconnected and distracting elements, including those of inappropriate representation and interpretation. Wagner's ideas have taken root in Europe and as a direct outcome there is the projected spiritual theatre of Mr. Gordon Craig, and Professor Reinhardt's "Theatre of the Five Thousand."

Thus viewing drama as the primary element of a unity pre-supposed by the theatre, but hitherto never reached, reformers have foreshadowed the attainment of that unity by discerning the truths of its existence. Perhaps before the law of antecedent unity can be fully established in the theatre further stress will have to be placed on its need, cause and working principle. I hope to deal with these subjects at some future time.

It is sufficient to say here that a distinct and consistent meaning may be attached to the assertion of present-day reformers that drama is a universal power behind phenomena, that the office of the theatre is so to embody this power that Spirit may call unto Spirit. And what has been here said concerning my new experience is sufficient answer to the question which the efforts of these reformers imply. If we could completely rescue Drama from the catafalque of words under which materialism has buried it and unite it to the theatre, and give it the widest expression by a synthesis of forms of art, might not the spirit which illuminates the eternal mysteries, leap unfettered to the spectator, and having initiated him into its own mysteries pass to the larger world again?

HUNTRY CARTER.



Decoration for "The Life of a Man," by Andréieff.  
Showing synthetic treatment by Moscow Art Theatre.

adapted theatre and unified form of expression pre-supposes, as the blossom, leaves, trunk and root of the tree pre-suppose the unifying element in the seed. Therefore, drama can only come to fruition and make itself felt to every member of an audience, when the theatre and all it contains are component and culminating parts. (2) Hence the second assumption. The present form of theatre is deficient for the drama. Owing to its structure the seed planted never comes to fruition. Its development is

The time came in the land,  
The time of the Great Conquest,  
When the people with this desire  
Left the threshold of their door  
To go forth towards one another.

And the time came in the land  
When to fill all its story  
There was nothing but songs in unison,  
One round danced about the houses,  
One battle and one victory.—TAGORE.

## INDIAN BROTHERHOODS.

**I**N studying the progress of the Indian mind from the early dawn of civilisation down to the end of the last century, we are struck by one great fact: that ever, from time to time, as it became necessary, there have risen great movements, one after another, to give a new stimulus to the gradually developing mental and spiritual life of the nation.

The Hindu mind has never separated religion from social life, and so we notice that ever since the days of the Aryan civilisation religious teachers have emphasised again and again the ideal of brotherhood.

In this world of evolution and progress there is a continuity, both of mind and of matter. The destruction of mind and matter which we see all around us is but outward and apparent—behind and within, in that realm which is also the sanctuary and citadel of ideals, there remains the real inner man, the immortal spirit. Every movement, therefore, which inspires the national mind, has within it a deep significance. And blessed be those movements which, through good and evil report, have steadily promulgated that ideal of brotherhood which lies at the root of all life and progress. That ideal shows itself in every humane movement of the past and of the present; it is the consciousness which has at varying times given birth to all these movements in different centres: the realisation of one God in Heaven and one Man on earth. This *lila* has been played by humanity all over the Globe, but more often, perhaps, in the land of the Hindus. How many hundreds of brotherhood movements have sprung up in different parts of India from those early Vedic times!

### THE VEDAS.

Throughout the *Rig Veda*, the Rishis stand for the people themselves. Every father of a family was in reality a Rishi. Men and women took part equally in the celebration of family festivals and sacrifices; and the people did not form them-

selves into exclusive castes. One of the Rishis of the *Rig Veda* says of himself: "I am a composer of hymns; my father is a physician, my mother grinds corn on stone. We are all engaged in different occupations." In the early dawn of that distant civilisation, the Aryans sang the *Gayatri* of the *Rig Veda*; and it was in the forests of Aryavarta that Gritsamada, Visvamitra, Vamdeva, Atri, Vasishtha, and Kanva sang together their divine songs, and left them as a legacy for the future generations of the world.

Of course, the ideal which came forth through the different *Vedas*—the *Samaveda*, the *Yajurveda*, etc.—was complex; but in the strata of Upanishadic literature the Hindus left the seeds of many brotherhood movements for the future regeneration of the world.

The key-note of the *Upanishads* was the idea that the voluntary and entire surrender of all worldly possessions, and the concentration of the thought and affection upon the Supreme, and, on the other hand, to be one also with humanity, was the highest ideal of *Tapasya*. The desire of the Indian to escape from the *samsara* and to become one with Creator and creation was the note of a later development of thought—though its seed germinated in the forests of India, and was watered by the sacred waters of the Ganges and the Godavari.

Yajnavalkya's message of the renunciation of worldly pursuits and his beloved *Gargi* stand even to-day as one of the greatest of the gospels of the world.

### THE PERIOD OF THE BHAGAVAD-GITA.

In this great book with its immortal message, we come to another stratum, as it were, of Indian religious thought. Here we find the great principle of Harmony. It is laid down that salvation is to be obtained, not by conviction and knowledge alone, but by these allied to faith and works. This book is not only a Bible to the Hindus, but a Bible to the whole world.

In the *Ramayana*, and in the *Mahabharata*—the world's greatest epics—in the hermitage and on the banks of the sacred rivers, and on the battlefield of Hastinapur (the modern Delhi), the kings, with their brothers, wives, and children, strove to establish a brotherhood whose keynote has formed the foundation of all our modern humane movements. The love and affection of Ramchandra and his brothers for each other; their love for the people over whom they ruled; the great characters of the five *Pandavas* in the *Mahabharata*; these have been the ideals of the whole world. And these were living characters in India. The writers of those epic poems, with their rich culture and high imagination, did a great work. They were rich, and humanity has been enriched by them.

#### VARIOUS PANTHS.\*

The *Vedas* and *Puranas* gave birth to various systems of thought which gradually spread over the whole of India. But the next really great religious or philosophical movement was that which has since been the solace of a fifth of the human race: that of Sakyamuni—Gautama Buddha—who was born in or about the year 500 B.C.

#### GAUTAMA BUDDHA.

That apostle of the Great Renunciation, after passing through the usual stages of discipline, resolved that—"Never from this seat will I stir until I have attained the supreme and absolute wisdom."

Then, having attained illumination, he established a monasticism in which both men and women were equally accepted. His fame went abroad, and men and women of all ranks gave up tradition and glory and family prestige that they might be received into this next greatest of India's brotherhood movements. And indeed the Order was not confined to men, but embraced the whole of Creation. To the members of that Order, the dumb animals were but another order of living beings. Gautama Buddha always addressed his followers as his brethren, and his voice still speaks to thousands over the intervening centuries.

\*Panth—a religious Order or Brotherhood.

#### SANKARACHARYA.

Numerous indeed are the different sects the world over, and India, which is an epitome of the world, is also blessed with this gift of sects. Sects are essentially necessary for the fulfilment of ideals—it is only sectarianism which is abominable.

The different sects, or Brotherhoods, which soon spread over India like wild fire, were, broadly, the Orders of Sankaracharya, Ramanuja, Ramananda, Madhvacharya, Kavir, and Chaitanya.

The period of Sankaracharya was the most important in the history of Indian civilisation. Sankaracharya was the greatest Indian after Gautama Buddha, and he exercised a tremendous influence over Indian thought. Born in the seventh century, he became the founder of many different Brotherhoods, of which the *Dandin*, *Sanyasin*, *Brahmacharin*, and *Parmahansa* are the most prominent and widely-known.

Sankaracharya's great teaching was that the soul has no caste and is immortal. Membership of these Brotherhoods is open to all, without distinction of caste. "Twice-born men lay aside the thread, and all join at meals." The disciples of these Orders travel all over the country doing good to the people they meet; that is their religion. Their *Maths*, or *Ashrams*, are to be found among the mountains of the Himalayas, on the banks of the Ganges, or upon some island formed in the ocean. There they devote themselves to spiritual exercises, passing on after a while with the blessings of their teaching.

#### THE RAMANANDIS.

The next Brotherhood which was organised in different parts of India—and especially in Southern India—was that founded by the great Ramanuja and his disciple Ramananda, in the twelfth century. Those who would join these two movements had first to lose all class prejudice—to have risen above distinctions of caste. Their energies were directed towards inspiring the laity with nobler conceptions and higher ideals of life.

## THE MADHAVAS.

In the thirteenth century, another great Brotherhood arose around a teacher called Madhavacharya. He taught that man was the servant of God, and that all men were equal. His mind was deeply saturated with *Vaishnavic* principles and ideals; and amidst storms and persecutions he inaugurated an idealistic Brotherhood whose influence is felt in the remotest corner of India to-day.

## THE KABIRPANTHIS AND NANAKPANTHIS.

We now come to two of the greatest of Indian Brotherhoods, the *Kabirpanthis* and the *Nanakpanthis*. The Sikhs, who are often seen with their turbans in the streets of London, belong mostly to these Orders. The marvellous *Guru Durbar*, at Amritsar in the Punjab—the visible Temple of the Invisible—is one of the institutions of this Brotherhood.

For twenty-four hours on end there is some kind of music or hymns going on in the *Guru Durbar* under the Golden Temple, which was the gift of the Punjab's greatest man, Ranjit Singh, the grandfather of Prince Dhulip Singh. Whoever enters this Punjab *Ashram* of the Sikhs feels one with that great community, and forgets for the moment that he belongs to any other. The *prasadam*, which is given to all who come and go, is a symbol of the spirit of brotherhood which was the basic principle of the movement started by Guru Nanak.

The *Swarna Mandir* (Golden Temple) at Amritsar is the immortal human ideal of brotherhood in concrete form. There, there is no caste, no class, no distinctions. The unity of the One and the All was the ideal which inspired the master-minds of the 16th century.

## THE BROTHERHOOD OF CHAITANYA.

Almost contemporaneously with Kabir and Nanak, there arose in the hour of trial a very great reformer, one Shri Chaitanya. He was born in Bengal, and was the founder

of the Brotherhood known as the *Vairagis*.\* He wished to form an Order which should embrace young and old, rich and poor, Brahmin and Sudra, men and women.

A son of a Brahmin, full of learning and enthusiasm, and by no means without pride, Chaitanya one day abandoned mother and wife, home and friends, for the sake of an ideal of renunciation. He endured persecution and suffering—but the founder of the *Vairagi* was one whose heart was not in the world, but in God. He beheld God in every human soul. Therefore he gave his life to the founding of an Order whose sign was the brotherhood of man. And his one desire was to bring all into this great ideal. Religion loses its savour if there is no charity. His religion was the religion of Charity.

## THE NEW DISPENSATION.

And now, having traced the growth of the brotherhood ideal in India, right from the early dawn of the Aryan civilisation, we come finally to the last and perhaps the greatest of that long line of Brotherhoods—the New Dispensation. The essentials of this Brotherhood are founded upon the gospels of the world. Not a soul is to be rejected. Theists, atheists, Hindus, Buddhists, Christians, Mohammedans, all are received into it. In it are sunk all the races and nations of the world with all their pride and glory; in it are hushed the jarring notes of iconoclasm and discord. All the rituals of the world are the rituals of this Brotherhood; even the voice of a child is honoured and respected.

This Brotherhood, founded by the great Keshub Chandra Sen, contains within it many different notes, making the music of a harmonious whole—ringing out the errors and absurdities of the past, and bringing in the music of the present and of the future. It may be that within its ranks will be born the regenerated man whose Temple will be the Universe, and whose Veda and Gospel will be Love.

HARENDR A N. MAITRA.

\*Vairagis—Religious mendicants.

## SOME NEWS ABOUT THE ORDER.

**R**EADERS of the *Herald of the Star* may like to know how the work of the Order of the Star in the East is faring in a few of its many Sections. The following is a summary of some of the latest news received:—

### REPORT FOR 1913 TO 1914 OF THE WORK OF THE ORDER OF THE STAR IN THE EAST.

Lady Emily Lutyens writes:—

“The work in England goes steadily forward. Our membership has increased to 2003. The most important part of our propaganda work during the last year has been the opening of a shop in Regent Street, for the sale of books, pamphlets, pictures, cards, etc. Thanks are due to Dr. Rocke for the skill and energy she has shown in securing so many beautiful objects for sale; and the peaceful and harmonious atmosphere which pervades the shop, and which is felt by all who enter, is chiefly due to her ever-ready tact and sympathy. This piece of work has been most valuable in attracting people who might never go to a meeting, and who, being tempted to cross the threshold in search of some book or picture, are led on to make further enquiries as to the aims and objects of the Order. A really wonderful sight was to be seen on Sunday evenings before and after Mrs. Besant’s lectures at the Queen’s Hall, when crowds of people were struggling to enter the shop, and a still larger number could be seen gazing with deep interest at the brilliantly-lit windows. Many who have never heard of Theosophy, or the great leaders of the Theosophical movement, have developed an interest as the result of enquiries made at the shop. Hundreds of

people look into the shop every day, where the card of our principles is prominently shown. It will at once be realised what an immense piece of propaganda is being done with, comparatively, small effort. The cost, alas! is not so small, and it is to be feared that unless kind friends come forward to help us, this valuable piece of work must be abandoned. Our present premises are coming down, but we have the chance of securing a still better shop frontage a few doors higher up towards Queen’s Hall at a rental, inclusive of rates and taxes, of £450 per annum for five years’ lease. Our working expenses are covered by sales, but it is necessary to meet this charge of rent, rates, and taxes by special donations. One kind friend has already promised us £100 for five years, provided that the additional £350 are forthcoming. I should like to make an appeal to the generosity of members to see that this valuable piece of work, into which so much love and thought has been poured, is not allowed to drop.

We have also been able to secure a room for the Order in the Headquarters of the Theosophical Society, at 19, Tavistock Square, so that members of the Order who are also Theosophists, may find a welcome there from some official of the Star.

The great event of this summer has been the lecture given by Mrs. Besant at the Queen’s Hall, on June 18th, the subject of her address being “Why We Believe in the Coming of a World-Teacher.” The first portion of this lecture appears *verbatim* in the present issue, and will be concluded next month. The great hall was crowded, and the audience listened in rapt attention

while Mrs. Besant ably presented to them the many facts which lead to the reasonable expectation of the advent, in the near future, of a great spiritual Teacher. Very beautiful and touching was her final appeal to the fact that the world's pain and cry for help must, inevitably, draw down an answer from the Lord of Compassion.

Reports from local centres show that an effort is being made to get into touch with various organisations which are working for the betterment of mankind, and I hope that during the coming year a big effort may be made in this direction, with some practical result."

#### REPORT FROM IRELAND.

Report of good work comes from Ireland. Centres of the Order are now established in County Antrim, County Dublin, and County Cork, and though, at present, the number of members is not large, yet good and steady work is being done, and the groups meet regularly throughout the year for study and devotional purposes.

In County Carlow, County Down, and County Kilkenny, although as yet no local centres have been formed, nevertheless there are earnest scattered individual members at work, and it is hoped that very shortly it will be found possible to organise definite branches of the Order.

The membership of the French Section, up to February last, amounted to 986. Since then, Madame Blech writes, there have been twenty-five admissions, two deaths, and one resignation, bringing the total up to just over 1000. The French Section has now four Organising Secretaries instead of three—Ct. Duboc and Madame G. Mallet, to deal with admissions; M. Gaston Revel, who combines the duties of Treasurer of the Section with those of Editor of the *Bulletin*; and Mlle. Henriette Mallet, who looks after the *Cercle des Activités*. It has also twenty-three Local Secretaries, who send in monthly reports of work done. In the Provinces, meetings are held once or twice a month, wherever centres of the Order exist. In Paris there is a continual succession of regular fixtures. The second Sunday of every month is usually devoted to a public

lecture; while on the fourth Sunday the Art Section of the *Cercle des Activités* holds a meeting, combining a talk (along artistic lines), with a concert. The *Section Action Sociale* meets on every fourth Monday, for the study of Social Reform: this Section has recently organised a group for the protection of animals. The *Section Action par Parole* has meetings on the second and fourth Wednesdays, at which members practice the art of public speaking and of answering questions. Meditation groups have been established in all the larger centres of the Order, under the auspices of the *Section Action par La Pensée*. All the Sections are under the able direction of Mlle. Henriette Mallet, as Secretary of the *Cercle des Activités*, and Madame Blech speaks in high praise of her work. In April, the National Representative went on a tour in the South of France, and visited Bordeaux, Pau, Tarbes, and Toulouse, and in each of these places gave talks to members, but no public lectures. In May, the French Section had the great privilege of welcoming the Head and the Protector of the Order for a brief visit; and it is needless to mention that the two days passed by the distinguished visitors among the members of the Theosophical Society and of the Order in Paris were very busy, and very pleasant ones. Madame Blech feels that all is going very well with the Order in France, "which is extremely active." She finds that the Theosophical members of the Order make the keenest workers, but would, of course, like to see all earnest and busy.

No very recent news has come in from the German Section; but when last heard of, it was maintaining a good record of steady work. Among the active centres of the Order mentioned by the Organising Secretary, Fraulein Guttmann, are Berlin, Dresden, Dusseldorf, Hanover, Leipzig, and Munich, all of which keep up a regular series of meetings and appear to have enlisted the services of some really earnest and able workers. Herr Schwarz, of Munich, is spoken of as a particularly inspiring lecturer, and there is much eloquence and fire in the addresses of Herr Ahner, of Dresden. Fraulein Leonhardi makes an admirable Local

Secretary at Leipzig, and Frau von Sonklar continues to do good service to the Section as the Editor of the *Lichtbringer*. Besides supporting the *Lichtbringer*, the Section also endeavours to secure as much support as it can for the *Herald of the Star*, though the language difficulty naturally imposes limitations here. An Indian member of the Star, Prof. V. P. Dalal (late of the Central Hindu College, Benares, and now studying in Germany) has, Fraulein Guttmann writes, been lending active help to the work in Germany. The German Section has many difficulties, but is pulling along well.

Herr Cordes, the representative of the Star movement in Austria, has recently been in London, where he has remained during the whole of Mrs. Besant's visit. He tells me that the work in Austria is hedged in by all kinds of restrictions. No movement, for example, is permitted in that country of which the head is not resident in the country. Thus the Order of the Star, being an international organisation, cannot officially be established on Austrian territory ; members have, consequently, to register privately in Germany. Again, there is a law in Austria against "new cults or sects" ; and every movement of a religious or spiritual character is under the obligation of proving that it is not new, but old, and (from a general point of view) that it is harmless. It would seem that in Austria the official classes have it entirely their own way, and that the dominant philosophy of the country has, therefore, all that oppressive rigidity and dislike of what is new, which normally characterises officialdom. Add to this the potent influence of the Church, and it will be readily seen that Austria is not the finest possible theatre for a progressive and idealistic movement. But the Star workers do their best, and Herr Cordes has evoked considerable interest by his weekly lectures, or *causeries*. It is probable that great changes are imminent in Austria, with that change of regime which cannot now long be delayed ; so that it is impossible to forecast precisely what turn the intellectual and spiritual life of the country may have taken, let us say, a decade hence.

From Austria's twin country, Hungary, no

news has come for some time. And this is accounted for, of course, by the sad death of the splendid and courageous worker, who was our National Representative for that country, Mrs. Cooper Oakley. Mrs. Cooper Oakley's place will, indeed, be hard to fill. Meanwhile, a successor has been chosen for the post of National Representative, in the person of Mr. Odon Nerei, up till now Organising Secretary. Mr. Nerei has all along been doing admirable work, combining his duties as travelling agent for an insurance company with Star lectures and activities in the many places which his profession enables him to visit. We may be sure that Mrs. Oakley would have wished for no other successor than Mr. Nerei, for she always spoke very highly of him in her reports. We wish him all success in his new work.

Affairs in Sweden, when Mrs. Kuylenstierna last wrote, a few months ago, were not exactly bright, on account of a general onslaught upon the Theosophical Society and its leader, and, incidentally, upon the Order, which had then been carried on for many months in the Swedish Press, and was still continuing. While it lasted, propaganda work naturally became very difficult, and it was thought best to keep quiet for a while, until the storm passed over. One imagines that every Section must expect this kind of thing at intervals ; and, unpleasant though it is while it lasts, experience shows that it leaves no ill effects behind it. Indeed, it very often clears the air and makes subsequent progress easier and more rapid. Let us hope that, when we next hear from the lady who is holding the fort in Sweden, the sun will be shining once more, and an easier time opening out before the Order. In other respects, the general outlook in Sweden is promising ; for there are distinct signs of a spiritual awakening in that country, particularly amongst the young people, and of a growing intuition that the near future holds great things in store for the spiritual unfolding of mankind. All this is on the main line of the movement ; and, after all, it does not matter much how the way is being prepared, so long as it is being prepared.

The Danish Section has also, of late, not been entirely free from trouble ; but such

trouble as may have arisen has, writes Miss Diderichsen, in a letter dated March 21st, been rather due to internal than external causes, and is necessarily temporary in nature. At any rate, it has not prevented the officers of the Section from putting in plenty of work, and many good meetings have been held. Those which took place on the 28th December and 11th January, the two chief festivals of the Order, are mentioned as having been particularly impressive. The most frequent lecturer is the Organising Secretary, Mr. Lexow, who conducts most of the members' meetings in Copenhagen, and who usually speaks at the monthly public meetings. Up to the end of last March, the total membership of the Danish Section amounted to 176, thirty-six new members having come in since January. The Section was visited in January by Mr. Wedgwood, who came over to inaugurate the Temple of the Rosy Cross in Denmark. Seeing that some misunderstanding appears to have arisen in connection with the Temple and its relation to the Star, it may be mentioned that, according to the ruling of the Head of the Order of the Star in the East, in the summer of 1913, the Temple of the Rosy Cross has no official connection with the Order, but may be looked upon as an independent body having, like the Star Order, the object of preparing the way for the coming Teacher. Many Star members belong to the Temple of the Rosy Cross, and find in it a very true and deep inspiration for their work, but there is no further connection between the two. The Temple should not, for example, be looked upon as the Esoteric Section of the Order; nor should membership in it be regarded as something expected of earnest Star members.

The last report which I have from Mlle. Dijkgraaf, National Representative for Holland, is one reviewing the work of the Order in the Dutch Section during the year 1913. Some of this antedates the General Secretary's Report of October, 1913, and so does not belong to the present summary. But there are several new points of interest. The Amsterdam centre has now a special choir, under the direction of Mrs. van der Linden, which provides the music at Star meetings.

One of the best speakers of the Section, Mrs. Ros, recently had a most successful lecturing tour, her audiences numbering from 300 to 800, and invariably listening to her with great interest. The Committee formed for the publication of pamphlets issued several of these during the year; most of them, but not all, translations from the English. Towards the end of the year, Mlle. Dijkgraaf, accompanied by her Organising Secretary, Mlle. Lucie Bayer, visited many of the outlying centres, chiefly in order to make arrangements for the propagating of the *Herald of the Star*. That the tour was successful is shown by the fact that, in spite of the language obstacle, the Dutch Section numbered about one hundred subscribers to the *Herald* by the end of 1913. This is all the more creditable since the Section has to support its own monthly organ. Mlle. Dijkgraaf's report concludes with an optimistic expression of confidence in the future. The Dutch Section is in good hands, and we may certainly expect much excellent work from it in the years that are coming.

Important changes have taken place in Central and South America, since the publication of the last general report of the Order. In the first place, several countries which were originally included under the Cuban Section were, about the beginning of the current year, made into separate Sections, with national officers of their own. At the time of the foundation of the Order in that part of the world, the Cuban Section of the Theosophical Society was the only available unit which could be used for the starting of the work, and so the preliminary responsibilities were all placed in the hands of Señor Don Rafaíl de Albear, the able General Secretary of that Section of the Society. This was, however, only designed as a temporary expedient; and, as soon as arrangements could be made, the enormous area under the Cuban jurisdiction was, for the purposes of the Order of the Star, broken up into smaller divisions, following the natural lines of race and country. Thus, Mexico, Central America (Costa Rica), Porto Rico, and Venezuela became separate Sections, with the following National Representatives: Mexico, Madame Lucia Carrasco;

Central America, Señor don Tomas Povedano ; Porto Rico, Señor Don E. Biascoschia ; and Venezuela, Señor Don H. R. Colemares. All of these had previously held the post of Organising Secretary, in their respective countries, under the jurisdiction of Señor Don Rafael de Albear, Cuban Section. By these changes, the Cuban National Representative's work has been much lightened, and the principle of organisation, on which the work of the Order of the Star in the East is based, has been more fully carried out. We cannot, however, mention this partition of the Cuban Section without recording our grateful acknowledgements of the way in which Señor de Albear fulfilled his responsibilities during the early days of the Order. It was he who had all the initial hard work, who sought out and appointed suitable agents in different parts, and who set the whole thing going. It does not require the evidence of the letters, which we receive from various correspondents, eulogising the great qualities of the National Representative for Cuba, to show how valuable and inspiring a force he is : for his work speaks for itself.

Another important change, in addition to the breaking up of the Cuban Section, has been the creation of four new Sections in Brazil, Paraguay, Peru, and Bolivia, the National Representatives appointed being as follows : Brazil, Señor Don Rainundo P. Seidl ; Paraguay, Señor Don Juan A. Amado ; Peru, Don José Melian ; Bolivia, Erminio Torre. This means that, with the exception of Canada, the whole of the great western world has now been planned out into sections of the Order.

The Central and Southern American areas of our work are, perhaps, the most difficult for one who is English, and who has had no experience of conditions in that part of the world, to keep in touch with. There is the language difficulty, of course, first of all, which shuts off one source of information, since the chief organ, which records Star doings, the *Vurga*, is written in Spanish. The language difficulty, moreover, makes correspondence with Headquarters somewhat arduous for those of our national officers who do not know English. But even more of a barrier than the (after all) superficial diffi-

culty of difference of language, is that almost blank ignorance of everything South American and Central American from which, at least in England, it would seem that nearly all of us suffer. If we study our newspapers, we shall rarely find in them any information about that part of the world, except what concerns stocks and shares or the kind of happenings which even a modern newspaper can hardly neglect, e.g. a war. But in all that has to do with civilisation and ideals, with the movement of thought, with the promise of the future, South America might just as well be on another planet, for all that the ordinary English person knows about it. And so the link of thought and understanding between the South and Central American Sections of the Order and those in other parts of the world is hardly, at the moment, so living as we hope that it may, ere long, become. What we require is information, and yet more information ; and, after that, more information still ; for only in this way can we get into fuller and more active touch. It is to be hoped, therefore, that our brethren in the Spanish speaking countries of the Western hemisphere will often take the opportunity of writing to the *Herald of the Star* and telling us about their countries and their work. I am sure that such articles would prove of great interest to large numbers of readers in many countries.

One of the more recent activities in the Australian Section has been the sending out of no less than 2800 copies of *Education as Service* to public school teachers. Each volume contained the addresses of officers of the Order printed at the end, along with the objects of the Order and the Declaration of Principles. So far, writes Mr. Martyn, National Representative, on May 12th, several letters of inquiry have come in from recipients, both to himself and to the State Secretaries. The various States, he goes on to say, are following diverse methods of stimulating interest in the Order, some of which are experimental. Under the latter head may be mentioned the combined effort of the different Sydney Centres to promote a series of public week-night lectures in a populous suburb last April. The result was a very poor attendance of real enquirers,

and seemed to indicate that, if the public is to be reached in this way, subjects and titles must be advertised that will attract. "The Coming of a World-Teacher," as a subject, does not appeal, evidently. Amongst members of the Order, devotional meetings continue popular; but the fact that these should be subsidiary to propagandist effort has, says Mr. Martyn, been well advertised. Perth (Western Australia) works on the lines of study classes. One is held for the study of Comparative Religions, another for correspondence with country members, and a third is named "The Order Study Class." *The Herald of the Star* is much appreciated, and is largely subscribed to throughout Australia; provision has been recently made to donate copies monthly to one hundred public libraries. Each State Secretary has been invited to introduce the magazine to the leading libraries in his State, and it is hoped that, when one hundred acceptances have been received, a further offer will be made to supply hospitals. "Our stock of Dr. Hortons' pamphlet (*Mrs. Besant's Prophecy*)," rather pathetically concludes the National Representative, "was a particularly heavy one, but we have dutifully committed it to the flames to avoid distribution, as requested." We congratulate the Australian Section on an admirable record of work.

The energies of the National Representative for New Zealand have, of late, been taken up with the internal reorganisation of his Section; though, perhaps, what he has been endeavouring to bring about has not been so much a reorganisation as a recognition, by members of the Order everywhere, of the reality of the organisation as at present existing. Mr. Burn holds very strongly that an organisation, if it is to be alive, must be "organic," and he is anxious that all should realise what the conditions of this are. Put quite roughly, an organic society must have one head, and one head only; and all its units must work together eagerly and willingly, under the direction of that one head. A circular letter embodying Mr. Burn's views on this and other points has been sent out to every member of the New Zealand Section. Amongst other topics, it deals with the idea of Headquarters as a

"vital centre"; with the importance of helping the "Halcyon" to the utmost of every member's ability; with the necessity of what Mr. Burn calls "unit work," i.e. of each individual contributing his own special share, in time, energy, or money, to the carrying on of the movement; with the advantages of having a Press Group in connection with every centre; and, finally, with the spirit that should actuate the officers of a Section. "The time of preparation," writes Mr. Burn, "is racing past; there is an immensity of work to do; every man, woman, youth, maid, and child in all New Zealand should have heard the tidings of the Lord's approaching Advent before He actually appears among us, and—how many of them have we reached?" There is another notable thought contained in a letter sent out to members of the Staff only, where Mr. Burn, speaking of the kind of work which is important, says: "Local Officers must learn to work on constructive lines only. We are building, not pulling down. What has to pass away will pass away inevitably, as we go on serenely adding stone to stone, even as the bark of a gum-tree or native fuchsia curls off and falls to the ground by reason of the natural growth of the tree. To trouble ourselves over that which is not the ideal is to waste the Master's energy; the surest and swiftest way to correct an error is to disregard it utterly, while setting in motion, with deliberate but unwavering will, the ideal of which that error is a distorted image." The Staff, it should be explained, is a permanent body which the National Representative has recently formed, to include all those who have already done particularly useful work for the Order, and who are ready to co-operate with him whole-heartily along the lines which he has laid down. It would thus seem to correspond to the Service Corps in some other Sections. Beyond the internal reorganisation and bracing up, to which reference has been made, Mr. Burn reports some very successful meetings, and speaks with warm praise, of many of his devoted helpers, both at Hilarion House and elsewhere. He has omitted to mention the membership figures this time.

The above summary represents the news

that reached me, up-to-date, about the working of the Order. May I conclude by asking Representatives of the Order everywhere, to keep on sending in news, whenever there is any to send, without waiting to be reminded? In this way, our records will be completer than they are at present, and it

will be possible to publish more frequently, in the *Herald of the Star*, information which I am sure all members of the Order are anxious to have.

E. A. WODEHOUSE,

*General Secretary.*

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## WITHOUT ME YE CAN DO NOTHING.

THE young disciple sat alone, weeping for the world's blindness, for human need and misery.

Then it seemed to him that the walls of the little room slowly expanded, passing from sight, and he found himself within the great oak-panelled hall of an ancient castle.

From the tall windows he saw the sun, as it were, contemplating the earth, from above a far mountain peak; saw its crimson rays light up the dark woodwork of the room, the oak so exquisitely chiselled in days long past. Soon they touched and illuminated a portrait painted in oils, which hung in a small recess on one side of the hall.

It was a picture of Him Whom the disciple loved, the "Friend that sticketh closer than a brother," for the closest earthly tie, compared to this eternal kinship, is but as the flickering taper's light beside the full glory of the sun.

And the sorrowful one knelt before the picture with outstretched arms.

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The sun had now set, and the hall was brilliantly lighted by the power of some unseen force. In it were assembled a number of men and women, each with a musical instrument: an orchestra. The disciple, too, sat among them with his violin.

Then the Master entered, and at His signal the opening bars of a symphony resounded in broad, strong, mellow tones from the strings. All were intent on His slightest

gesture, on every movement of those wonderful Hands.

Harmonies of deep, intense colours, melodies of unutterable tenderness, chords resolving through paths of tribulation into knowledge, phrases of joy, unspeakable in aught but Music, all these went forth, piercing the night of Earth, arousing men to nobler aims and aspirations, to deeds of self-sacrifice.

And at length came the apotheosis: a glimpse of Humanity's future in aeons to come, when the race shall be redeemed, when the pillars in God's Temple stand completed.

Beyond this, who may attempt to describe? Oh, the rapture drawn forth by the Master's Hands, poured down on the dry, parched plains of Earth, refreshing them with new life, new vigour, hope; giving to men greater ideals, and undaunted courage to strive after them. It entered many a dark place of sadness, many a region of despair, where Good was well-nigh hidden by Evil, everywhere it went, giving "Light to them that sit in darkness and in the shadow of death," bringing healing and strength to all.

• • • • •

As the day dawned, the disciple awoke, full of joy in the body, and passed to the daily toil, his heart aglow with devotion to the Master; no longer adding to the world's pain by blind and childish sorrow, but with gaze steadily fixed on Him, working in His Strength and in His Name.

## NOTES AND COMMENTS.

### SHOULD A LIBERAL CLERGYMAN RESIGN HIS OFFICE?

The Rev. J. M. Thompson discusses, in the *Contemporary Review* for June, the position of the Liberal clergy in these days of intellectual activity and inquiry. Their position, he says, has been made "as simple as it is unpleasant" by a large and influential class of the clergy who hold (1) that the creeds bear a precise meaning, and carry a plain obligation to believe; (2) that the clergyman, therefore, who cannot recite them in their literal and historical sense ought to resign his position in the Church. Against this view, the writer of the article strongly protests, and in reply to the question, "Ought the Liberal clergyman to resign?" he brings forward a number of arguments, which may be briefly summarised as follows:—(1) The responsibility for the present position of the liberal clergy rests not so much upon themselves as upon the Church, which first neglects to educate the clergy, and then embarrasses their attempts at self-education with impossible conditions. (2) The Church has always the power to withdraw the commission it has given; why should it expect the individual voluntarily to surrender it? (3) The liberal clergyman feels, on his side, that there is strong reason for remaining. Liberal teaching is often, nowadays, more acceptable to congregations. Moreover, is it not a perversion of values to condemn and penalise mere disagreement with a formula, whilst indifference, narrow-mindedness, or ignorance go scot-free? (4) The Church officially exhorts its officers to study the Scriptures. If it is going to expel the liberal clergyman from its midst, for opinions acquired in the course of his studies, its position is: "You must study, certainly; but you must take care to arrive at certain results"—which is manifestly absurd. (5) If, to quote a certain bishop, the delinquent is informed that his offence consists in interpreting the Creed contrary to "the sense in which Christendom has

always said it, and in which it says it now," the smallest enquiry reveals this supposed unanimity to be a pure fiction. (6) If an appeal is made to his sense of intellectual honesty, the liberal clergyman remembers that the question asked him at ordination was: "Do you think in your heart that you be truly called, according to the will of our Lord Jesus Christ and the order of this Church of England, to the Order and Ministry of Priesthood?" He answered then, "I think it." So long, therefore, as this inward conviction remains, he surely is justified in remaining, himself, a minister of the Church. (7) The truly liberal clergyman will not, however, adopt a merely negative attitude. He will assert the claim for his views to co-exist along with other views, and he will endeavour actively to liberalise the Church from within. This, says Mr. Thompson, is really the one method which may prevent its dissolution. "Just in proportion, therefore," he sums up, "as the liberal clergy believe in their liberalism, and care for their clerical calling, they will refuse either to surrender their ministry, or to keep silent about matters which they believe to be of vital importance to the Church as a whole."

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### THE SPIRITUAL SIGNIFICANCE OF NATURE.

An extremely interesting article, under the above title, which happens to appear in the same number of the *Contemporary Review*, is from the pen of Sir William Barrett, F.R.S., the well-known Professor of Physics at the Royal College of Science, Dublin. Professor Barrett brings forward various arguments to show, as against the ordinary materialistic view of the universe, that the phenomenal world and the noumenal world, the world of appearance and the world of reality behind appearance, are not distinct and opposed to each other, but are both essentially and ultimately one. And

from this he suggests the probable conclusion that the phenomena of Nature have their origin and higher expression in some corresponding state in the real world, which we may take to be the order of the spiritual world. Evidences of the correspondence between the spiritual and the natural, he says, we find everywhere, and adduces as significant examples:—(1) The correspondence between all that we know of the functions of the sun, as the life-giver and sustainer of our system, and all that we must predicate of God. (2) Just as there is a force of attraction working throughout the physical universe, which we know as gravitation, so can we doubt that there is also a spiritual attraction, knitting the whole together; (3) The law of "mobile equilibrium."—Between all the members of the physical universe, however remote from each other, a flux of radiation is perpetually passing to and fro. It is hard to believe, says Professor Barrett, that the play of vital and spiritual forces should be more restricted than the interplay of the lifeless physical forces. (4) The law of the reciprocity of radiation and absorption, which applies to all wave motion, and is best illustrated by sound, *i.e.* a note, clearly sounded, will set a string, attuned to it, in vibration without other contact than that of the sound waves themselves. Is it not so in the spiritual world? Every soul responds only to those higher vibrations to which it is attuned. Such illustrations, as Sir W. Barrett truly says, might be multiplied. It is possible, even, that a more striking selection might have been presented than that which the learned writer has made; but it is the principle, rather than the examples of it, which matter; and any attempt to consolidate the spiritual and physical worlds, and to rescue the former from its remote exile and bring it back into relation with the world in which we breathe and move, is very welcome, and is distinctly a sign of the times. So, too, is Professor Barrett's common-sense dictum on miracles: "To deny miracles because of their incredibility, is to deny the equally incredible but familiar phenomena of the nutrition, repair, and reproduction of living organisms. . . . Ask the most accomplished

chemist, with all his laboratory appliances and wide knowledge, to turn a bundle of hay into even a single drop of milk, and he acknowledges it to be impossible. But give the hay to the humble cow, and the miracle is wrought!" Not unlike the spirit of this attitude towards the miraculous is that of the striking remark made by the Dean of St. Paul's, Dr. Inge, in a recent article in the *Church Family Newspaper*, that, "God appears to do nothing, just because He does everything."

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#### A WONDERFUL DOG.

One of the latest of animal prodigies is the dog of Mannheim, who certainly provides a remarkable psychological problem for the investigator. We reprint the following from a recent issue of *The Times* :—

Every one remembers the widespread interest taken in the account of the "thinking horses" of Eberfeld, which appeared in *The Times* of July 4, 1913. It was reprinted and commented upon all over the world. Since then a journal has been established to deal entirely with the matter of animal consciousness. It is edited by Herr Karl Krall, the owner of the famous thinking horses, and is intended to be the organ of the Society for Animal Psychology. Its title is *Tierelele* (*Animal Souls*).

The third number of this periodical contains an official history of the Mannheim dog "Rolf" by his mistress, Mme. Moekel. Some particulars concerning this "reasoning" dog were given in *The Times* of April 15th by Mr. Arundel del Re, of University College, London. The details were taken, as the writer stated, from an article by Dr. W. Mackenzie, in the Italian review *Psiche*. Dr. Mackenzie has also described his experiments with Rolf in No. 52 of the *Archives de Psychologie* (Geneva) and in two numbers of this year's series of the *Annales des Sciences Psychiques* (Paris).

Some of the stories told about this dog are very amusing. In Mr. Del Re's letter, Rolf's aptitude for figures was mentioned. It is related of the dog by Dr. Mackenzie that Mme. Moekel, having cause to suspect one of her children of getting help from some one in doing his sums, and not being able to get a satisfactory answer from the child himself, determined to watch the children while doing their lessons. The result was quite unexpected. The two youngest children were seated with the dog, and hardly had they heard their mother draw near than they pushed him violently away, exclaiming, "Be off, Rolf, here's Mamma!" All three, said Mme. Moekel, had the air of guilty persons taken in the act. The admission of the culprits confirmed the suspicions of the lady; the children made Rolf do their sums for them!

#### ROLF'S ORTHODOX REPLIES.

Last summer, Rolf was visited by some ecclesiastics (the Moekel family, it should be mentioned, are practising Catholics), who put the

strangest theological questions to him. They received the most orthodox replies, but Herr Moekel, dissatisfied with the performance, himself asked the dog to tell him the source of his theological knowledge. Rolf, with his habitual frankness, immediately replied "Catechism, Fritz" (referring, no doubt, to the regular lesson in the Catechism of Herr Moekel's little boy, a lesson at which, as at all the others, Rolf was present and benefited). Dr. Volhard, who is described as a man of science and an able doctor, level-headed and critical, examined Rolf on his intellectual side on several occasions, asking him questions of increasing difficulty. At length he put the question, "What is an animal?" Rolf reflected for a while, and then replied, "A part of the primitive soul!" He was then asked, "On the other hand, what is a man?" He replied, "Also a part." On the same occasion, he described a dead fowl in a picture of still life, as "gone to the primitive soul."

Mm. J. Laig ier des Bancels and Ed. Claparède, the latter of whom is a professor of experimental psychology at Geneva, and one of the editors of the *Archives de Psychologie*, contribute to the *Archives* a very interesting pendant to Dr. Mackenzie's article. They were invited to examine the dog, and spent a morning and an afternoon with him. They say:—

He acquitted himself brilliantly of the tests to which he was subjected, and which Mackenzie's article dispenses us from reproducing in detail. He "tapped" spontaneously short sentences, addressed a letter to one of his ordinary correspondents, did little sums correctly, described pictures which were shown to him. In short, he "spoke." The broad fact is beyond doubt. But interesting as he is, he hardly taught us anything as such on the psychology of the dog. What it is necessary to clear up is in fact to know if the word spoken is the expression of a personal thought, or if the animal is only, in relation to his mistress, a more or less passive instrument. In any case, the Mannheim dog is a riddle which ought to be solved, and acknowledgements are due to Mme. Moekel for furnishing psychologists with the opportunity of studying a problem as curious as it is captivating.

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#### AN AMERICAN NOBEL INSTITUTE. WHY NOT?

That America should carry the principle of the Nobel prizes into new fields of human activity is a suggestion made in the *New York Independent*, by the famous idealistic philosopher, Dr. Rudolf Eucken, himself a recipient, some years ago, of one of the Nobel awards. Speaking of the Nobel Institute, as it is at present, Professor Eucken writes: "Important and beneficent as this foundation is, it nevertheless has certain limitations. The generous founder, who was himself a distinguished chemist and engineer, was naturally partial to the sciences. As is well known, five prizes are

awarded yearly for physics, chemistry, medicine, for the broad field of literature, and lastly, for the best services rendered in the cause of peace. These are branches of the highest importance," remarks Dr. Eucken, "Nevertheless, a number are left out of account. What we in Germany call the mental sciences, such as history, political economy, and sociology, are not recognised by Nobel's gift except in so far as they are closely allied to general literature. Only a few of them, however, are so related. It would, therefore," he suggests, "be highly desirable that some prominent persons should take up the great work begun by Nobel, and carry it further in the same spirit. It is especially needful to extend it to the mental sciences. Prizes should be provided, say, for work in theology and the science of religion, for law and political economy, for philology and history. Of the natural sciences, the biological branches should receive as much attention as the others. Finally, besides recognition of services in behalf of peace, recognition should also be given to social and humanitarian work in a grand style for the amelioration of pain and misery. Since these provinces do not offer great prospects for material success, it is the more to be desired that the leaders in them should be given a chance to obtain complete economic independence. Some," he concludes, "may regard one branch as more important, others another. However individual opinions may differ, all must agree that there still remains a large field uncovered in which much can be accomplished. America, it seems to me, is peculiarly destined for this large task. An American Nobel Institute that would place the mental sciences in the foreground would be a great historic factor. In the first place, it would clearly prove to the whole world a fact not adequately recognised outside America—that that country is astir with ideal interests and intellectual activity, and is ready to make sacrifices for their promotion."

With the whole of this admirable suggestion (with the possible exception of that about the "biological branches," which, under existing conditions, would certainly entail much which the friend of genuine

progress could not welcome) every sensible person will undoubtedly find himself in sympathy. These really great prizes are an enormous stimulus to effort, and they have the further effect, in our commercial days, of investing with a definite dignity and value, which the Man in the Street can understand and recognise, those branches of human activity which are, for the most part, honoured only among the expert minority.

The suggestion as to the specific recognition of humanitarian work is also a sound one, principally for the second of the two reasons just given. It remains to be seen whether a few of the American magnates, who find the hardest task in life that of getting through their annual incomes, will come forward to give a practical realisation to this grandiose dream of the famous Jena professor.

### FROM AMERICA.

A wave of anticipation has swept over the country, following the return from South America of Mr. Roosevelt. His days are filled with activity, and wherever he has gone people have flocked to see and cheer him. No other personality in America has so strong a following, and despite the loss of fifty pounds on his recent tour of exploration in the wilds of Brazil, Mr. Roosevelt is as energetic as ever. In Washington he delivered an address before the National Geographical Society, explaining the discovery of the "River of Doubt," and on the same day attended about half-a-dozen other meetings, besides a number of impromptu receptions. Already he is planning a tour of California in the interests of the Progressive Party.

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Excitement over the Mexican difficulties has somewhat subsided, while the report of the South American mediators is awaited. Still, many are doubtful whether a nation with a very large percentage illiterate and uncivilised will be able to govern itself.

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An anonymous donor has given \$100,000 to Cornell University for the erection of a dormitory.

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Three hundred and seventy-five Hindus, under the care of a wealthy countryman,

Gurdit Singh, are detained in Vancouver harbour by the immigration authorities, and will be refused admittance into British Columbia, on the plea that they came by way of Japan, and not direct from India.

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Mr. Jacob A. Riis, by birth a Dane, but for many years a philanthropist, of New York City, has recently passed away. Mr. Riis did much for the improvement of the tenement districts of our metropolis, and for the general betterment of slum conditions. With the aid of Mr. Roosevelt, then Police Commissioner of New York, he attacked the evils of the police lodging stations; and since that time, these two great men have been close friends. Mr. Riis rose from the ranks of the labouring classes, having begun life in America as a coal miner. Later, he went to New York, and entered the newspaper business as a police reporter. Through his efforts, bakeshops have been driven from tenement basements; child labour laws were passed; pure water was brought into the city; and playgrounds were established in connection with public schools.

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That the labour unions of America are rapidly assuming the position of dangerous trusts is evidenced by the fact that in one of our large Western cities the President of the Building Trades Council receives a

salary of \$650 a month; and a member of the Carpenters' Union was recently expelled, and his union card forfeited, because he "criticised and maligned" two of the officers of the Council.

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Congressman Murdock, of Kansas, has introduced a bill in Congress to provide for a Federal Bureau of Employment, for the purpose of bringing together the unemployed and those in need of workmen, and of evolving some scientific method of dealing with the causes of unemployment and means of preventing it.

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Dr. Newell D. Hillis, of Brooklyn, speaking before the Medical Society of New York, made the startling statement that while the typical buildings on the Continent are cathedrals, universities, and manor-houses, in America they are insane asylums and hospitals; and he added that medical men must solve the problem of making the bodies of American men and women strong enough to save their minds. Dr. Hillis also prophesied that the United States, whether it will or not, must fall heir to Mexico in the near future. Dr. C. Ward Crampton spoke of the practical methods now in vogue in the training of school children. He said that now, instead of lecturing them on the uses of teeth, they are given tooth brushes and made to use them; each child must come to school with clean hands and clean teeth. Calisthenics are no longer taught mechanically, but mind and body are compelled to act together, thus insuring accuracy, precision, and alertness.

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The women of Oakland, California, have opened a new playground for children in their city, with field-house, open-air gymnasium, a running track, and play-fields for girls and for boys.

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The Workmen's Compensation Law of California, which compels an employer to reimburse the widow and children of a work-

man who loses his life during employment, has been assailed in the courts as class legislation, because it provides for enforcement against the employer even when the workman has deliberately disobeyed orders.

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Barbara Spofford Morgan has written a book based upon her experience for two years in an experimental clinic in New York with backward children. She claims that these children should be segregated and given individual care and training, according to the needs of each.

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In *They Who Knock at our Gates*, Mary Antin makes a passionate plea for the unhappy sufferers who seek refuge in America, and especially for her fellow-countrymen, the Russian Jews. The book glows with patriotism for her adopted country, and appreciation of what has been done for her people; and she appeals to Americans to overcome their prejudices against the foreigner and to see the virtues which make the material for future good citizens, for many have behind them the "impulse of a great purpose, the stimulus given by parents who have felt the iron hand of repression and the shame of race prejudice."

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Miss Paeff, a young Russian girl of twenty, has already won half-a-dozen scholarships in the Boston School of Fine Arts. Born of poor Jewish parents, she came to this country when but a year old. For two years she has been working all morning at the art schools, and earning her living by selling railway tickets in the subway from one in the afternoon until after midnight. At 1.30 a.m. she retires, rises at 7, is at school at 8.30. When asked how she had accomplished so much amid such tremendous odds, and how she could get the inspiration for her artistic work in a ticket office in the subway, she replied, "If you don't feel things, you can't express them even in the calmest spot on earth. And if you do feel things, you've got to express them, no matter where you are."

## FROM FRANCE.

UNE intéressante expérience ayant fait grand bruit dans le monde féministe français vient d'être tentée au cours des dernières élections, celle du vote blanc organisé par le "Journal."

Parmi toutes les objections soulevées contre le vote des femmes en France, il y en a une qui prime toutes les autres. "Les Françaises," dit-on, "nè tiennent pas à voter." Le Journal a voulu savoir si cela était vrai, aussi en mars dernier adressait-il directement cette question aux femmes ; "Voulez-vous voter ?" "Si tel est votre désir," poursuivait-il, "nous sommes prêts à faire avec votre concours une grande expérience qui sera comme la répétition générale du suffrage véritablement universel : aux prochaines élections vous trouverez, le jour du scrutin, des urnes où vous pourrez déposer un bulletin au nom de votre candidat. Ces bulletins seront recueillis par les soins du 'Journal.' Il ne s'agit pas ici de faire œuvre politique. En ménageant aux femmes le moyen de voter, nous n'avons d'autre dessin que d'instituer une enquête démonstrative sur un sujet qui à cette heure préoccupe tous les esprits."

Ce qui distingue le féminisme français jusqu'à ce jour, c'est le calme et la dignité qui président au mouvement. La lutte reste courtoise, la propagande s'organise méthodiquement. C'est peut-être cette sagesse qui incite les hommes à participer au mouvement, et amène des initiatives aussi généreuses que celle du vote organisé par le Journal.

Jusqu'ici, les femmes ne semblent avoir porté leur effort et leur propagande que vers un but ; l'éligibilité municipale. La Chambre des Députés est saisie d'un rapport rédigé par Mr. F. Buisson sur une proposition de Mr. Dussaussoy tendant à accorder aux femmes ce droit de prendre part aux élections des conseils municipaux, d'arrondissements et généraux. Quelques suffragettes parisiennes, il est vrai, ont hardiment réclamé leur inscription sur les listes électorales, mais cette manifestation n'est que d'un intérêt théorique.

Voici ce que Mme. L. Brunswick, secrétaire générale de l'Union pour le suffrage des femmes, écrit dans les colonnes du Journal au moment où celui-ci organisait

sa campagne : "Certes, votre initiative est intéressante et je serais ravie de voir tomber l'objection qu'on nous oppose si souvent, et d'après laquelle les femmes ne tiennent nullement dans l'ensemble au droit de suffrage. Cependant j'avoue que je ne suis pas sans inquiétude. Vous allez plus vite que nous. Les intérêts municipaux nous touchent toutes de très près et les questions municipales nous trouveront très préparées. Le vote politique est plus grave et je doute qu'on ne nous le refuse avec beaucoup d'énergie. Je suis moins sûre aussi qu'une majorité de femmes—surtout dans les circonscriptions rurales—en ait encore pesé tout l'intérêt. Néanmoins, l'expérience vaut le peine d'être tentée, surtout si elle est entreprise dans des conditions suffisamment sérieuses pour donner du poids à ses résultats. Ce qui à nous nous semble important, c'est de signaler à l'avance qu'un échec partiel ne prouverait pas l'indifférence totale des femmes. Que même si la question du vote politique n'était pas encore tout à fait mûre, la question du vote municipal sur laquelle le Parlement va se décider en discutant la proposition Dussaussoy peut recevoir une solution immédiate et satisfaisante."

A l'heure qu'il est l'expérience est faite et l'on ne peut certainement pas dire qu'elle ait échouée ; plus d'un demi-million de femmes ont manifesté leur désir de prendre part à la vie politique, de voter.

Le Journal écrit : "Nous aurions prolongé notre scrutin jusqu'au jour du balottage, que ce demi-million se serait transformé en million, l'élan étant donné. Des femmes qui, le premier jour n'avaient pas osé nous envoyer leur suffrage, se sont décidées quand elles ont vu le nombre des votantes augmenter. Il y en a beaucoup qui nous l'ont avoué en nous expédiant leur bulletin de vote. Mais nous avions établi un règlement et nous l'avons respecté."

Il y a donc eu exactement 505,972 oui, contre 114 non. C'est un résultat qui peut être considéré comme très bon, étant donné qu'aucun moyen de propagande n'a été employé, le Journal seul ayant fait connaître le vote, les autres journaux n'ayant même pas fait allusion au sujet.

I. M.